

ZION'S HERALD

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GILBERT HAYEN, Editor.
ALONZO S. WEEB, Agent.

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PUBLISHER'S ANNOUNCEMENT.

TWO MONTHS FOR NOTHING.—All who subscribe now for ZION'S HERALD for one year, we will send it to the close of the year free of charge, namely:—

To January 1, 1873, for \$2.50
" July 1, 1872, " 1.25
" January 1, 1872, " .40

We ought to have ten thousand new subscribers between this and the first of January, and can have them if the preachers and members will take hold of the matter with zeal. Some preachers have made a good beginning.

Now is the time to work. Don't wait till near the close of the year, when everything crowds in upon you. Let every stationed preacher, and every minister who may be supplying a charge, remember that he is an authorized agent of the HERALD, and unless he presents the subject to his people it will be neglected, as we have no special agents in the field.

Please, brethren, in cities and country, see that a thorough canvass of your Church and congregation is made immediately. If you cannot attend to it, select some suitable person to do so.

"I AM SWEEPING THROUGH THE GATES, WASHED IN THE BLOOD OF THE LAMB."—This was the valedictory of the sainted Alfred Cookman. Could there be anything grander? He has been preaching, singing, testifying to this Blood-divine for many years. No sweeter spirit ere wore flesh about him. When the crossing was near, his soul rose like an angel's. To his wife he said, "If permitted, I will be your guardian angel, and open the gates of pearl for your admission!" He had a vision of his father, the celebrated preacher George Cookman, who was lost in the President, his eldest brother, and a son, whom he heard saying, "Here is Alfred, all washed in the blood of the Lamb."

But his own last words were grandest of all. What could surpass in power of faith and being, such a holy triumph. No wildness, no weariness, no doubt, no extravagance. It was a grand procession in which he marched, a steadfast wing on which he was sailing. "I am sweeping through the gates." Sweeping like a triumphal cavalcade, sweeping like a tall spirit, "washed in the blood of the Lamb." No wavering here. He knew on whom he had believed. He knew by whom he was cleansed. He knew how he was at those gates at all. They were the gates of heaven, Christ's home, the residence of those who are cleansed in His blood, and renewed in His righteousness. His previous words led to this great consummation. Rev. Mr. Horne, in the *Advocate*, gives these pleasant items:—

"To his sister he said, 'I have tried to lift up the banner of holiness, and never shrunk.' To the speaker, 'I have tried to be faithful, and what a comfort, it now thrills my heart! I am fully saved. How glad I am to have been identified with the movement.'

"He seemed to have premonitions of his approaching decease. About four weeks ago he preached his last sermon from, 'We do all fade as a leaf,' holding up at the same time a withered leaf. Passing out from the congregation he handed this to a brother, remarking, 'I feel that the text and the preacher are much alike. It may be my last testimony.' His final words to his mother were, 'I am more indebted for all I am to your prayers and counsel and example than to aught beside.'

"To his sister he said, 'If I could have life on earth for the lifting up of my hand, I would not. If Jesus should come and ask me would I live or die, I would say, 'Do as thou pleasest, Lord.' Lifting up his paralyzed hand with the other, he said, 'This is a paralyzed hand, but it belongs to Jesus.'

How felicitous that faded leaf held up before his congregation, and that upheld paralyzed hand, which "belonged to Jesus" still; and then that grand word of farewell, "I am sweeping through the gates, washed in the blood of the Lamb." Christians, lift yourselves to

this holy height. Live as Alfred Cookman lived, in the fullness of the blessing of the Gospel of Christ, that you may die his death.

In many a church was his requiem sung. Philadelphia, Newark, Elizabeth, Wilmington honored his memory; but no service can equal his own valedictory dropped from lips as he clove the skies and passed out of sight; a valedictory that will for ages preach the only and entire Gospel of salvation on earth and in heaven, "I am sweeping through the gates, washed in the blood of the Lamb."

THE MISSIONARY RECEIPTS for the past year are \$623,459.25, an increase over the year previous of a little over \$11,000. Appropriations for the next year are as follows:—

Foreign,	\$242,863.12
Domestic (foreign-speaking),	59,600.00
" (English-speaking),	285,700.00
Missions in Territories,	22,000.00
Contingent, etc.,	75,000.00
	\$685,163.12.

A new mission is opened in Japan, and the Bulgaria mission is suspended. Rev. Mr. Flocken returning to America, and Rev. Mr. Long having charge of Roberts College, in Constantinople. He will still give it some attention. We hope it will be revived ere long. The debt is yet unlifted, and will be until some of our rich brethren take this load off the Society. It ought to add a quarter of a million to its treasury. Good success attends its labors. The greatest work of the year is in Buenos Ayres, under Rev. T. B. Wood, who has had seventy converts. Thence we may proceed to Spain, as our German converts are renewing Germany. India and China send good reports, save that the latter fears a storm of persecution that may sweep away all their labors. But the Lord will be in the storm, or above it, and make the wrath of man and the Devil to praise Him.

Our readers will find nutriment on our second and third pages. The poem of Longfellow is one of the best of sermons, exquisitely rendered. He never did better. Dr. Steele tells the great story with continual freshness. It was not very "rash" to bring his testimony before the world, albeit some may doubt one feature of it, its certainty of everlasting union; yet all old Methodism was exceeding powerful in this assurance.

"We two are so joined,"

ran the old strain,

"He'll not dwell in glory, and leave me behind."

He proposes a love-feast column. We shall be glad to open one, if the writers will remember the first element of a love-feast, brevity. Our Social Meeting has too many long speeches. Speak short, and speak often. We shall have a love-feast as often as sufficient testimonies gather. Dr. Eddy's able plea against the pest of free-love, is timely. The paper is receiving lots of compliments. Read a few that almost make the publishers blush, and hurry up the new subscribers.

NEW YORK.—"I love the HERALD next to my God and Bible to live by."

VERMONT.—"I think Methodists ought to patronize you, and sustain the HERALD, both for its own sake, and the noble building you have built in Boston for the use of the Church."

A BROTHER WRITES: "I send you the names of four new subscribers, which I found on my way to meeting this evening."

NEW YORK.—"Send me a copy of the HERALD. I like it very much."

CONNECTICUT.—"We have been for many years constant readers of your highly interesting and instructive paper."

The *Golden Age* retracts its statement as to our giving notice of Gen. Kilpatrick's lecture, though it falls into the blunder in doing so, of charging another with a fieryness that doesn't belong to him, he being a good deal darker than Mr. Tilton or his informant. He has to add a sort of sting, or at least the barb that contains the sting, in saying that we "see no offense in run-

ning down a neighbor's good name if it is allied to truths we cannot accept." We have taken that "neighbor's good name" up most tenderly, deeply regretting the suicide it has committed, and have never run it down. Its own paper has used many worse words against us; in fact, this very note it publishes does, than we ever used against him. Mr. Tilton's "truths" are the worst errors that ever sprang hot from hell. Even the *Republican* for once has to cease its petty play, and strikes them with an arm that might oftener have "the strength of ten," if, like Sir Galahad, "the heart was pure."

His last appearance was in support of one who shouted to a tumultuous crowd of three thousand hearers and stampers, "I would change my husband every day if I liked," as any other courtesan. For him we most profoundly lament. Many and many an admirer is sighing concerning him, "I have continual sorrow in my heart over such a fall," and praying that the prodigal may escape from those husks and harlots, in theory, and again become a holy servant of truth and Christ.

Rev. Mr. Morgan has been delivering able speeches to crowded houses, at Music Hall, Sunday evening, on popular duties. He thus powerfully answered a wicked plea for free lust, delivered on a previous night to a crowd in Tremont Temple.

"He or she who parts man and wife is a robber; if not a highway robber, a hymenial robber. House robbers deserve imprisonment. Highway robbers and murderers deserve hanging. But the hymenial robber, he that steals into the family circle like the serpent into paradise, sets husband and wife at variance, arrays children against children, scatters in that once happy home firebrands and death,—that man deserves more than the burglar, more than the highwayman; he deserves what is worse than death itself to a sensitive man—a universal, unmitigated condemnation, an unendurable branding and expulsion from decent society."

The *Christian Radical* well says:—

"Emerson says, 'Always do what you are afraid to do.'"

"These words honestly interpreted have a deal of Gospel in them. We believe the experience of the best men is that the truest and divinest words they ever spoke, or work they ever did were threatened with fear. And this for two reasons: First, because such words and works get the least sympathy, and the cruellest rebuke from the unseeing and unbelieving multitude. And second, because our own faith has not compass and nerve enough to wait on their issues. And a man therefore who never does a thing he is afraid to do, will be quite sure to take his life's work with him to his grave, and both will soon sleep in most perfect oblivion."

The Congregational Council has adopted a creed, accepting evangelical doctrines, a rare utterance for the once keenest dialecticians of America; denies any jurisdiction over the churches, and is catholic of spirit to all Christians. Oberlin had a good time, and the Council of Oberlin bids fair to become as famous as that of Trent or Nice, or would if it only had bishops, and represented a united Church. It is to be renewed triennially.

The *Advance* and *Interior* put in their old appearance, and the *Northwestern* is to come forth in new apparel next week. So says Arthur Edwards, and he knows both the fact, and how to make it a glittering reality.

The last Catholic World concludes an essay with this true remark:—"Jesus Christ and the Gospel are still the salt of Earth, and the light of the World. To withdraw society from this divine and guiding influence, would condemn it to sorrow, crime, and shame."

Original and Selected Papers.

THE LEGEND BEAUTIFUL.

BY HENRY W. LONGFELLOW.

"Hadst thou stayed, I must have fled!"
That is what the Vision said.

In his chamber all alone,
Kneeling on the floor of stone,
Prayed the Monk in deep contrition
For his sins of incontinence,
Prayed for greater self-denial,
In temptation and in trial;
It was noonday by the dial,
And the Monk was all alone.

Suddenly, as if it lightened,
An unwonted splendor brightened
All within him and without him
In that narrow cell of stone;
And he saw the Blessed Vision
Of our Lord, with light Elysian,
Like a vesture wrapped about him,
Like a garment round him thrown.

Not as crucified and slain,
Not in agonies of pain,
Not with bleeding hands and feet,
Did the Monk his Master see;
But as in the village street,
In the house or harvest field,
Halt and lame and blind he healed,
When he walked in Galilee.

In an attitude imploring,
Hands upon his bosom crossed,
Wondering, worshipping, adoring,
Kneelt the Monk in rapture lost,
Lord, he thought, in Heaven that reignest,
Who am I, that thus thou deignest
To reveal thyself to me?
Who am I, that from the centre
Of thy glory, thou shouldst enter
This poor cell, my guest to be?

Then amid his exaltation,
Loud the convent bell appalling,
From its belfry calling, calling,
Rang through court and corridor,
With persistent iteration
He had never heard before.

It was now the appointed hour,
When alike, in shine or shower,
Winter's cold or Summer's heat,
To the convent portals came,
All the blind and halt and lame,
All the beggars of the street,
For their daily dole of food
Dealt them by the brotherhood;
And their almsman was he,
Who upon his bended knee,
Wrapt in silent ecstasy
Of divinest self-surrender,
Saw the Vision and the Splendor.

Deep distress and hesitation
Mingled with his adoration;
Should he go, or should he stay?
Should he leave the poor to wait
Hungry at the convent gate?
Till the Vision passed away?
Should he slight his heavenly guest,
Slight this visitant celestial,
For a crowd of ragged, bestial
Beggars at the convent gate?
Would the Vision there remain?
Would the Vision come again?
Then a voice within his breast
Whispered, audible and clear
As if to the outward ear:
"Do thy duty; that is best;
Leave unto thy Lord the rest!"

Straightway to his feet he started,
And with longing look intent
On the blessed Vision bent,
Slowly from his cell departed,
Slowly on his errand went.

At the gate the poor were waiting,
Looking through the iron grating,
With that terror in the eye
That is only seen in those
Who amid their wants and woes
Hear the sound of doors that close,
And of feet that pass them by;
Grown familiar with disfavor,
Grown familiar with the savor
Of the bread by which men die!
But to-day, they knew not why,
Like the gate of Paradise
Seemed the convent gate to rise;
Like a sacrament divine
Seemed to them the bread and wine.
In his heart the Monk was praying,
Thinking of the homeless poor—
What they suffer and endure,
What we see not, what we see;
And the inward voice was saying:
"Whatsoever thing thou doest
To the least of mine and lowest,
That thou doest unto me!"

Unto me; but had the Vision
Come to him in beggar's clothing,
Come a mendicant imploring,
Would he then have knelt adoring,
Or have listened with derision,
And have turned away with loathing?
Thus his conscience put the question,
Full of troublesome suggestion,
As at length, with hurried pace,
Towards his cell he turned his face,
And beheld the convent bright
With a supernatural light,
Like a luminous cloud expanding
Over floor and wall and ceiling.

But he paused with awe-struck feeling
At the threshold of his door,
For the Vision still was standing
As he left it there before,
When the convent bell appalling
From its belfry, calling, calling,
Summoned him to feed the poor.
Through the long hour intervening
It had waited his return,
And he felt his bosom burn,
Comprehending all the meaning,
When the Blessed Vision said,
"Hadst thou stayed, I must have fled!"

—Atlantic Monthly.

A YEAR WITH THE COMFORTER.

BY REV. DANIEL STEELE.

DEAR HERALD:—I wish you would create a new department, styled the "Love-feast," devoted exclusively to the relation of advanced Christian experience. If "the greatest debtor to grace may speak first," I arise to testify to the unsearchable riches of Christ, and to the "rapturous height of that holy delight," which the abiding Comforter bestows upon me, even me. It is a year this blessed 17th of November since

"Down from on high the blessed Dove
Did come into my breast,
To witness God's eternal love—
This is my constant feast."

Such an anniversary cannot be permitted to pass by without the grateful erection of a stone of help, a monument of praise to God, "a spectacle unto angels and to men." So glorious was the visitation of the Spirit, and so joyful was my soul while entertaining the carrier dove of heaven, bearing the glad evangel of Christ's boundless, fathomless love, that both tongue and pen were kept busy in spreading the ineffable joy. While shrinking from a formal publication of this experience, a private note falling into the hands of a Christian friend, who not only commands a printing-press, and makes it boldly, and sometimes rashly utter what he himself thinks, but insists that his more timid brethren follow his example, was published, and followed by a more extended statement of the wonderful works of God. That testimony seems to require another, lest any person, from my silence, may suppose that the fire then kindled has quickly burned out, like a basket of shavings, and left me in darkness.

There is another reason why I wish to reappear for a moment on Christ's public witness-stand. The "new departure" which the doctrine of full salvation has recently taken, is remarkable for the prominence which it gives to testimony, to the exclusion of speculative theories. The movement so providentially and powerfully begun, will lose its momentum just in proportion that it becomes disputatious, and substitutes wrangling for witnessing.

Never before were there so many believers, of every denomination, honestly and earnestly calling for light on the subject of the higher life. Therefore, let every one who has a heaven-lit torch now lift it high, and keep it aloft, that all may see the light and rejoice therein. "Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort, who comforteth us in all tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God." Let there be laid before the Church, especially before souls panting after "all the fullness of God," the exact transcript of each Christian consciousness under the illumination of the Holy Ghost, so far as language can be a vehicle of that which "passeth knowledge," and not only will souls in trouble be comforted, but there will be accumulated a mass of facts, out of which some analytic mind, some theological Sir William Hamilton, may do what all systemizers have hitherto failed to do, construct out of the Bible and experience a consistent and symmetrical science of Christian perfection.

When preconceived theories modify testimony, its value is proportionally diminished. This serious defect inheres in the statements of many, who, under a dogmatic bias, have unconsciously shaped their expressions to suit the demands of a supposed orthodox ideal. I suppose that it is not possible for me to divest myself entirely of the influence of opinions, and to detail in unmixt purity the changes which the transforming Spirit has wrought in my consciousness. Of this the reader may be assured, that as a witness on a most important question I will endeavor to speak the truth, the whole truth, and nothing but the truth. Let him who values his hobby or his theories more than the truth, not expect me to color my statements to suit the complexion of his opinions.

In some important particulars my experience contradicts my own lifelong beliefs. Sharply defined transitions after regeneration, sudden uplifts in the divine life, had been excluded from my creed as unphilosophical and unnecessary. I had never, though I had read such things in Christian biography, really believed it possible for a soul to tabernacle on the earth a whole year without a cloud, or a doubt, or a temptation, other than an occasional momentary thrust of the adversary, easily parried with the shield of faith. Twelve months ago I should have received with utter incredulity the statement that any one could utter, mentally or orally, a doxology to Jesus three hundred and sixty-five days long, with no intermission save that of sleep, and that balmy sleep itself would often flee from the presence of a sweeter delight, the luxury of praise. I find my mistake corrected; that the witness of the Spirit, in its

higher manifestations is intermittent. The reverse is true. It is intermittent in its lower manifestations; in its highest it is constant. All the philosophies I find at fault in the assertion that the human mind cannot endure the strain of high joy for a long period; and that the more intense, the more evanescent it is. I find my psychology incorrect, in the opinion that mind is furnished with no criteria by which to distinguish its own movements from the operations of the Holy Spirit, and from the injected suggestions of Satan.

It was quite against my doctrinal training and belief, that a soul in probation could before death be assured of eternal salvation. Yet the conviction that Jesus and my soul will never be separated, has been with me for twelve months a certainty, excluding all doubt, as absolutely as the intuition of my personal existence. It does not take the form of a *cannot*, which involves necessity, but of a *will not*, which involves subjective certainty. Again and again have I endeavored to resolve this conviction into an inference of the discursive faculty, but have always failed. It cannot be interpreted as a high probability, amounting to a practical certainty, that I, having been steadfast under a darker dispensation, will most assuredly continue to be faithful under the glorious dispensation of the Spirit; for no probability of this kind would exclude the possibility of doubt.

I have warned the reader that it is not my purpose to adjust my experience to any system of theology. But if any person wishes to adjust it to Arminianism, he may find assistance in Wesley's "Plain Account of Christian Perfection," page 122—the book second only to the Bible in regard to the higher life—and also in Fletcher's "Checks," Vol. II., page 659, note.

Let no one accuse me of preaching that this assurance is attainable by all, for I preach no such thing. God has reserved to Himself the prerogative of doing "exceeding abundantly above all that we ask or think," in the distribution of His special gifts. If out of the abundance of His grace He condescends to assure His child of his future obedience, and its glorious reward, who are we, that we should demur at such a gracious bestowment?

I have been catechised respecting the mental state, or act, immediately previous to the coming of the Comforter, whether there was a specific act of faith. I reply, that my soul had been for three weeks the furnace of intense desire, and it had been during that period in the attitude of trust. I was, at the moment preceding the great blessing, renewing Christ's earthly life, and noting the grounds of faith which it affords, as I had often done before. I did not at that time put forth a distinct and specific energy of faith, differing from that attitude of voluntary trust, in which I had been for several days.

In my sermon to the Theological Seminary, the assertion that a specific act of faith is a condition necessary to the baptism of the Spirit, slipped in, not from my experience, but from my preconceived theory on that point, and from my habitual teaching respecting the conditions of justification. I desire to recall that statement. I am convinced that a hungry, longing, earnest soul, in the general attitude of trust, may be surprised, as I myself was, by the sudden unction of the Holy One. At no time did I believe that I received the desired blessing, till I knew that it was mine. Christ alone was the object of my trust, and not any act of my own mind, such as "I believe that I now receive." I did for several days, either orally or mentally assert that Christ is true, and that he is now offering the very boon which I crave. I could not believe that the Comforter had taken up His blissful abode in my heart before He had reported Himself to my consciousness. Over and over again did I pray the hymn,—

"Jesus, Thine all-victorious love."

Pausing at the epithet, "all-victorious," I begged the mighty Saviour to conquer me wholly, and thoroughly reconstruct me from top to bottom, from centre to circumference, and to leave not one disguised rebel lurking within. That prayer was graciously heard. So thorough was the conquest that, not one masked Ku-Klux has come forth from his hiding-place to torment my loyal soul, and to render a second war of extermination necessary. To be sure, I have not been tested by passing through a college rebellion, as I cautiously intimated a year ago, and I begin to think that I never shall pass through this ordeal, if the Comforter dwells in the hearts of us professors. For there is always more or less pride at the bottom of both parties to every war.

A year ago I said that I did not know what was below the gaze of my consciousness. I still say the same, adding the testimony that the varied changes and perplexities through which I have since passed, have failed to reveal any proof that Jesus is not king over the domain of my unconscious, as He is over my conscious self. I have been questioned respecting my religious

state, previous to the Divine anointing, by persons interested in confirming the theory, that I had then for the first time experienced the joys of pardoned sin. To them I reply, as in the sermon referred to, that I believe myself to have been in the pre-pentecostal state. It is objected that this is impossible eighteen hundred years after the effusion of the Holy Ghost. Perhaps those who doubt my testimony, will accept that of so eminent a theologian, and deeply experienced a Christian, as the "seraphic Fletcher." He says, Vol. II., page 171: "Converted sinners, or believers, are either under the dispensation of the Father, under that of the Son, or under that of the Holy Ghost, according to the different progress they have made in spiritual things. Under the dispensation of the Father, believers constantly experience (present tense) the fear of God, and in general, a much greater degree of fear than love. Under the economy of the Son, love begins to gain the ascendancy over fear. But under the dispensation of the Holy Spirit, perfect love casteth out fear."

This quotation abundantly justifies the assertion that I was in the pre-pentecostal state of Christian experience. I believe that I dwelt a long time in the dispensation of the Father, a shorter period in that of the Son, and that, now at length, by the grace of God, I have entered that of the Holy Ghost. In the first, I enjoyed the first element of the kingdom, righteousness, or justification—*dikaiosisune*—the act of the Father; in the second, peace, the legacy of the risen Jesus; and in the third, joy, the endowment of the Holy Ghost. To those who object to this assignment of distinct blessings to the persons of the Trinity, we would quote the Apostolical benediction, where the same distinction is made, the communion of the Holy Spirit always being the climax.

Thus much theorizing seems necessary to make good my assertion respecting my previous experience. A more practical question some soul propounds to me, through the *HERALD*, "How to keep the blessed Comforter?" He will keep Himself, and you, too, if you will let Him. He is not so capricious as many imagine. He is in no haste to leave any bosom, after so long an endeavor to get an invitation to enter it. Nothing but sin can dislodge Him. The soul which holds Him by faith will be upheld by Him. That beautiful device, a hand grasping the cross, with the motto, "*Teneo et Teneor*,"—"I hold, and I am held"—expresses it all. Every day, yea, almost every hour, I find myself repeating the couplet,—

"Thy grace—full assistance lend,
And on that grace I dare depend."

The unwise query has been raised, why I write my sermons, if I am conscious of the indwelling of the Holy Spirit, the fountain of spiritual light. There is a vast difference between the *grace* and the *charisma*, the theopneustic gift of the Spirit, conferred on the soul for the purpose of making it the organ or medium of revelation to the human race. The grace of the Spirit, while it floods the soul with light on its personal relations to God, communicates no dogmatic truth. Though it assists in the study and application of revealed truth, it does not modify the intellectual faculties, any more than it changes the manual dexterities of the craftsman. Hence, the Holy Spirit affords no dispensation from hard work. He is not bestowed as a premium to laziness. The preacher will yet be under the necessity of laboriously preparing the beaten oil for the sanctuary. But he will find his toil wonderfully alleviated by the removal of every antagonism within himself, and by the sweet delight of the labor of love. Often with his Master, he will exclaim, "It is more than my meat and drink to do my heavenly Father's will." Hence, I not only write sermons, but I read them, too, whenever my judgment is convinced that I can make the deepest impression on the hearts of my hearers. I do this for the same reason that I use my right hand instead of my left in writing these words. The Holy Spirit does not supersede the exercise of the judgment, and He has never declared war against common sense.

Let me say, in conclusion, that my spiritual life is no longer like a leaky suction pump, half the time dry, and affording scanty water only by desperate tugging at the handle, but it is like an Artesian well of water, "springing up unto everlasting life,"—

"The fountain of delight unknown
No longer sinks beneath the brim,
But overflows and pours me down,
A living and life-giving stream."

The Scriptures are sweeter than honey. Prayer and praise are a delight, the closet with the door closed, is paradise regained, the glory of Christ has become the all-absorbing passion of my soul. Never before could I appreciate the paradox of Pascal, "The things of this world must be known in order to be loved, but Jesus must be loved in order to be known." My only apology for the use of the pronoun in the first person

singular, instead of the impersonal and editorial *we*, is, that I have been relating my experience.

Now that I have written this personal religious narrative, I hesitate to send it forth to the world's criticism. Caution says, "Burn." Duty says, "Print for the benefit of hungry souls," that they may "glorify God in me." Duty prevails:—

"Glory to God the Father be,
Glory to God the Son,
Glory to God the Holy Ghost,
Glory to God alone.

"I need not go abroad for joy
Who have a feast at home;
My sighs are turned into songs,
The Comforter is come."

CHRISTIANITY AND THE HOUSEHOLD.

BY REV. T. M. EDDY.

The Christian system has made honorable the first and the imperial form of social life, the *Household*. The family is not a close corporation, existing under mere civil compact, but a religious institution, and the Christian theory is, that the eternal Father ordained that institution as one of the fundamental trio, the Family, the Church, the State. It is more ancient than the others, and for a time concealed them in itself. The ancient Patriarchy had a triple dignity in its sway at once over the three.

The true Christian theory sees in "the Church in the Household" its primal and purest type, with a subordinate headship, representing the majesty of *Law*, and the love of *Redemption*. The aggregation of household churches makes up the congregation of believers, the unity of like congregations, the denomination, the brotherhood of all denominations, the one holy, universal, indivisible Church of God. The Household is nearest the corner-stone, closest to "the foundation no man can lay."

Out of the Household rises the *State*, and in home obedience is laid the foundation of civil obedience. No Christian homes, and you can have no *résumé* of authority, no submission to law, no firm State, no civil government, only anarchy, violation, and misrule. In creating so grand a theory of the Household, Christianity proceeds philosophically, and in this order: 1, the asserting the dignity and indissoluble character of marriage; 2, the law of paternal authority and filial duty; 3, the clear and authoritative definition of the sacred relations of the members of the Household.

Marriage is held to be honorable in all, that it is limited to two persons, who are to consider their union divinely appointed, and dissoluble only at death. It says to the State that it can recognize no civil right to disenant, that the relation except for gross infidelity to its covenant causes, such as the State may decree separation for the life-covenant made under *God's*, never dissolve denounces whatever may assume to put asunder whom God hath joined.

Consecrating marriage, it makes the two guardians of each other's reputation, and joint sharers of joy and sorrow. It blesses the bond, while declaring that it is for better, for worse, for richer, for poorer. It joins the right hands when smooth and flexible, for the walk up the hill; the same to be as tightly clasped when, hard and wrinkled, they steady the walk down the western slope to the inevitable sunset, and into the open grave which is ready at the western horizon line.

And this human union is made the type of that ineffable relation subsisting between Christ and His Church, and the law of conjugal tenderness and forbearance is expounded by His long-suffering, much-enduring love for the Church, purchased with His own blood.

We are so familiar with these principles that we forget the fierce, protracted struggle which preceded their supremacy. Polygamy was as firmly rooted as Idolatry; Judaism limited it; Mohammedanism recognized it, and in classic lands it was only broken by the cross. Christian ethics carried onward the better Hebrew morality, barred Polygamy, and to-day Christian teachers, in Oriental lands are the only visible protest against the lower and degrading views of marriage which are prevalent through heathendom and Moslemism.

Break the power of Christianity, and what will come in domestic life? What of the *Household*? Communism comes, pencil in hand to cypher it out of existence. Its figures are from the kitchen, the wardrobe, the fuel-shed. It proves to its own satisfaction the isolated Household to be expensive, that a web of cloth or brown-shirting can be cut more advantageously than single patterns; that a whole beef can be purchased, and cooked on a common range at a lower rate than cut into roasts and steaks, and prepared according to individual caprice. "A commission" can regulate the hours of eating, sleeping and working more systematic-

cally and philosophically than under the direction of separate and often conflicting authority. Before this cheap arithmetic the family is expected to dissolve, Christian homes and Household churches to die. There is but one answer we care to make. Better, far better, comparative poverty than the ghastly horrors of communism; better God's ordinance with a dinner of herbs, than infidel socialism with its stalled ox. It were not hard to demonstrate, however, that communistic figures are fearful liars.

To-day the Household is preserved by Christian influence. It is threatened on one side by the shameless Polygamy which, strange to say, finds female apologists; on another by free-loveism, on another by free-divorce. As soon as men surrender faith in an inspired Bible and a faultless Christ, they are ready for a raid against the Christian view of marriage. Montecure D. Conway and Theodore Tilton are examples.

Still worse, some of the most shameless assaults are made by woman—*American women*. Some few years ago, Women Suffrage was on the highway to swift triumph. Its advocates were numerous and influential, and its arguments difficult of refutation. But there came to the fore a body of woman advocates who made profligate assault upon marriage, advocating limited conjugal relations, marriages of convenience. They disgraced their conventions, and as far as they could, they dishonored the sacred names of wife and mother; they shocked the public conscience, weakened public virtue, and caused a steady, deep reaction of the public feeling. They have postponed the triumph of Woman Suffrage until in some way the cause shall repudiate their advocacy, and its worthy leaders place the brand of open condemnation on their atrocious sentiments. No wonder women are protesting, and refuse even apparent sanction to such monstrous teaching; that the guardian angels of happy homes stand up, and in the name of the living, and by the groans of their dead denounce these blatant, loathsome defamers of *The Family*, and of marriage, its fountain.

This is no wholesale denunciation of the advocates of Woman Suffrage, for among them are those who rule and bless bright homes, who honor wifehood and motherhood; but they will make few converts while associated with the deformers of God's law. They must separate from them. The attempt to work together is more foolish than of old to harmonize the Graces and Furies.

THANKSGIVING.

Thanksgiving is the oldest of the holidays. Full of goodness and gratitude, food and fun, it looks back over more than 1,000 brief summers to its birthday, when "the morning stars sang together" over the new creation.

The Feast of Tabernacles was a Thanksgiving for harvest, and a season of social and sacred enjoyment. It occurred in the middle of August, as the "feast of ingathering" and corresponded in its characteristics very Deut. xvi. 13, 14—*ingathering*, as a quotation will show: In England, under Edward.

Thanksgiving after the battle of Cressy.
At another time a Thanksgiving of eight days was ordered by the Black Prince.

The noble young King Henry V., after the battle of Agincourt, when a few English had conquered many Frenchmen, in the first joy of victory collected his army about him for a Thanksgiving, and there he repeated with them: "Not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy and for thy truth's sake," and the remainder of the 115th Psalm.

The Puritans brought the custom to America.
On December 11, 1621, O. S., the first Thanksgiving on American shores was celebrated at Plymouth. The colonists had not been quite a year on shore, and had gathered one crop.

It was from 20 acres of corn, which turned out well, whereupon Governor Bradford proclaimed a Thanksgiving in the colony, and sent out four men to provide meat for the common feast, that the people "might after a special manner rejoice after they had gathered the fruit of their labors."

In 1630 a general Thanksgiving was appointed by the Governor throughout Massachusetts, for the safe arrival of Winthrop and his party. In 1631 there was a Thanksgiving for the arrival of provisions.

During the infancy of the Bay State the festival seems to have had no set season but was appointed on the occasions of success either as warriors, sailors or farmers. The civil power ordained the feast in each case, although the religious element was then the power behind the throne. The preachers were the lobby that ruled the governors. In other States prior to the last decade of the last century, this festival was hardly known.

The first general Thanksgiving was that of the New England colonies after the overthrow of the Pequot Indians, and we find that in all those early Thanksgivings, work was prohibited as if it had been the Sabbath.

The first National Thanksgiving was in 1795, proclaimed by George Washington, in a message, throbbing with patriotism, warm with piety, and wrought out of his heart. We have good reason this year for Thanksgiving, for "God has crowned the year with His goodness, and His paths drop fatness."

— CALLENE FISK.

For the Children.

THE ANGEL'S GIFT.

Out among the sunny meadows
With the sunshine in her hair,
Bending into sheaves the shadows
That are falling here and there;
Singing through the dusky valleys,
Chasing echoes up and down,
Goes the little maiden Lucy,
With her locks of shadowy brown.

Four sweet summer-times have risen
From the green lap of the spring,
And the beauty of their garments
Has been over everything;
Four times have the autumn meadows
Been with golden fruitage rife,
Since the angels left her lying,
'Neath the peary gate of life.

Down and down the sunny future
Lies the way that she must tread,
Very fair it is and pleasant,
With the sunshine overhead;
May the white hands of the angels
Guide her gently where the light
Reaches to the far-off glory
That is never dim with night!

THE MEETING AT "THE LEDGES."

Well, we have had our mass meeting, and I assure you it was a great success. It was held in a large dining-room, and it is estimated that no fewer than twelve boys and girls were present. Two or three were very shy, and had to be pulled into the room by main force, with their fingers in their mouths.

The meeting was called to order by George. I needn't give the surnames.

"Boys and girls," said he, "we have come here to— you know, to— see about what we are going to do about getting money for the boys and girls of Chicago. Now, some one has got to be chairman, I guess. Who'll that be?"

"You! you!" shouted three or four voices.

"Well, if that's the wish of the meeting, show your hands."

Up went all the hands.

"Now, you've got to have a Secretary," said George.

There was a silent pause, and even the boy with the cold stopped sniffing. "Henry," said somebody.

"If it be your wish that Henry should act as Secretary, show your hands again."

They showed their hands, Henry's included, which of course, was unparliamentary; but it displayed his willingness to do his share.

George and Henry took their seats, side by side at the head of the table.

"Boys and girls, or rather girls and boys (a laugh). You know there's a good many boys and girls in Chicago that are without the nice things that we have. A good many haven't got any houses to live in, only sheds, that once lived in houses as fine as any in this city. All their toys were burnt up; all their dolls, and velocipedes, and Noah's Arks, and everything— books, pictures, and nice clothes. and would we like to be 'Twas an awful state, I guess. Now, how much money do we spend in candy and pea-nuts, and cream-cakes? Just think of that. I don't know but what I spend five cents a day. There; that would be— five times six are thirty— thirty cents a week. That would be, — four times ought is ought, four times three are twelve— a dollar and twenty cents a month. There! That's a good deal to spend so. And suppose we all spent as much, that would be— be fifteen dollars and sixty cents. Just think of that! For candy! And it don't do us a bit of good, either. Bad for the teeth, so they say; besides being poison, a good deal of it. Well; that's all I got to say now. We are ready for motions."

"Mr. Chairman," said Lina, "How about the fair? I thought we were going to have a fair."

This remark produced quite a commotion in the meeting, and it was evident that the fair was uppermost in their minds.

"O yes. I forgot," said the Chairman. "We are going to have a fair. (Great applause). We've got to go round among the folks and see what we can get out of them, and buy things; and the girls will make up things— doll's dresses, and pin-cushions, and all that kind of thing. And we'll have cake and lemonade (tremendous applause), and —"

"And pea-nuts and candy!" shouted some one. At which there was a general laugh.

"Well, yes; I suppose so," said the Chairman, rather reluctantly, "if any one will give them to us."

Without giving a verbatim report of the rest of the proceedings, I may state that the meeting resolved itself into a committee of the whole to canvass "The Ledges," or anywhere else that help may be had. The meeting then adjourned to meet again Wednesday afternoon next, to report progress.

A sad event occurred since I last wrote. A girl was giving her china dolly a ride in her pretty coach, when

a boy ran his velocipede into it, threw the doll out and broke off its head. The doll's health hadn't been good for some days, and the doctor advised its mother to give it more fresh air. Spaulding's glue has been recommended; but we fear another head and shoulders must be got. And so we have our troubles in "The Ledges" like other places. ORIOLE.

GOOD MANNERS.— Young folks should be mannerly. How to be so is the question. Many a good girl and boy feel that they can't behave themselves in the presence of company. They feel timid, bashful, and self-distrustful the moment they are addressed by a stranger or appear in company. There is but one way to get over this feeling, and acquire easy and graceful manners; that is, to do the best they can all the time at home, as well as abroad. Good manners are not learned by arbitrary teaching so much as acquired by habit. They grow upon us by use. We must be courteous, agreeable, civil, kind, gentlemanly, and womanly at home, and then it will become a kind of second nature to be so everywhere. A coarse, rough manner at home begets a bit of roughness, which we cannot lay off if we try when we go among strangers. The most agreeable people we have ever known in company are those who are perfectly agreeable at home. Home is the school for all good things, especially for good manners.

ENIGMA, NO. 21.

I am composed of 29 letters.

My 14, 8, 2, 17, 25, 14, is a country in Asia.

My 4, 23, 16, 15, 9, 24, is a color.

My 1, 14, 29, 25, 11, 20, 3, is the capital of one of the Western States.

My 9, 7, 25, 3, 6, 26, 20, is a river in South America.

My 27, 2, 19, 23, is a girl's name.

My 26, 18, 29, 14, 8, is a tree.

My 10, 7, 28, 3, is a bird.

My 5, 22, 14, 29, is a fish.

My 12, 2, 15, 21, is salt.

My 13, is a consonant.

My whole is found in Psalms.

M. B. P.

ANSWER TO ENIGMA, NO. 20.

"Let not your good be evil spoken of."

THE SUNDAY-SCHOOL.

BEREAN LESSONS FOR 1872.

BY REV. GEO. P. WILSON.

How may we best teach the truths of the whole Bible in our Sunday-schools?

Should we take one chapter a week, and go through?

It would take just twenty-three years. If we take ten verses a Sabbath, quite enough for a lesson, it would take us sixty years. This won't do, some of our scholars do not remain so long with us. How can we get the pith of the teaching of the whole inspired Word?

The Berean Series answers this question. It is a Sunday-school literature in the whole Bible.

To some, the plan of dividing the study into quarterly parts, alternating between the Old and New Testaments, may seem to be fanciful. Yet, really, there is unity in this variety, and we see a beautiful harmony in the whole plan, comprising as it does a seven years' course; and with the Lessons for 1872, now nearly ready, we have six years already presented.

We love these Lessons, and recommend them because of the prominence given to the Christology of the Bible. Not only is Jesus found and taught from the lessons of the Old Testament, but upwards of three years of the course are devoted to the life and teachings of our Divine Saviour. The remainder of the Lessons, taking as central characters, Joseph, Moses, David, Solomon, Elijah, Elisha, Daniel, Peter, and Paul, and clustering around them, all of the history, geography, and doctrine necessary to give a clear view of the progress of religion in the world, teaching how to get it, and what it will do for the individual, and the nation.

The plan of the Lesson is simple, natural, and effective, and after six years' trial has stood the test, and earned its deserved high place as a system of Bible instruction. Its peculiarities are, 1st. Short Scripture Lesson. 2d. Title. 3d. Golden Topic. 4th. Golden Text. These to be memorized. 5th. Home Readings for every day in the week. 6th. Lesson Hymn, that in beautiful song we may sing the lesson taught, with abundant references, that we may explain the Bible by the Bible, and its few but pertinent questions, it is about as near perfect as we have yet been permitted to grow in this direction. Who, that has faithfully studied the beautiful Lessons on the Words of Jesus, the Life of Joseph, the grand stirring lessons on St. Paul, and the instructive lessons on the Life of Solomon and his teachings, during the present year, does not know more of the Word of God, and love it more than ever before. These Lessons, so full of spirituality, instruction, and practical wisdom, have done my soul good, we thank God for them, and pray that they may be crystallized into a per-

manent manual of Bible instruction, that they may bless millions of our dear children and youth. The Sunday-School Journal, containing notes, analysis, illustrations, good thoughts, and last, but by no means least, Whisper Songs for the little ones, should be used in connection with these Lessons. Its notes are brief, yet very suggestive, and really contain the pith of many volumes. It has live and practical contributors, and should be read by all of our teachers.

It may not be generally known that Bro Vincent calls to his assistance many of our ministers, superintendents, and teachers, in the preparation of these Lessons. Berean Conferences have been held in different parts of our land where the Lessons have been discussed, and suggestions made about topics, texts, and questions; thus, the united wisdom of hundreds has been added to the skill, experience, and adaptation of our Prince of Lesson makers; and more than this, these Lessons have actually been taught to different classes of scholars, that the test of teaching may be added before printing. Let us take these Lessons to our hearts, homes, and schools, that we may have uniformity in every school, and in all the schools of our Church.

The leading Sunday-school publishers of our country have united on the same Lessons for 1872. They have selected twelve lessons about Jesus after the Ascension, twelve lessons about Elisha, twelve lessons from Paul's Epistles, and twelve lessons about Daniel, each editor treating the subject after his own method, so that the most of the Sunday-schools of the United States will be studying the same great truths at the same time. Let not our Methodist schools get out of the line.

We advocate these Lessons because we desire our own schools to have the best, because we have been personally blessed by them, and know of hundreds of others who have been quickened, and helped also.

"What we have felt and seen,
With confidence we tell."

May we all become true Bereans, "receive the Word with all readiness of mind, and search the Scriptures daily," that by them we may be led to love and work for Jesus, and inherit eternal life.

PAY YOUR PREACHERS.

If a man is fit to preach, he is worth wages. If he is worth wages, they should be paid with all the business regularity that is demanded and enforced in business life. There is no man in the community who works harder for the money he receives than the faithful minister. There is no man in whose work the community is interested— whose regular wages, that shall not cost him a thought, are so important. Of what possible use in a world of mean cares and dirty economies? Every month, or every quarter-day, every pastor should be sure that there will be placed in his hands, as his just wages, money enough to pay all his expenses. Then, without a sense of special obligation to anybody, he can preach the truth with freedom, and prepare for his public ministrations without distraction. Nothing more cruel to a pastor, or more disastrous to his work, can be done than to force upon him a feeling of dependence upon the charities of his flock. The office of such a man does not rise in dignity above that of a court-fool. He is the creature of the popular whim, and a preacher without influence to those who do not respect him or his office sufficiently to pay him the wages due to a man who devotes his life to them. Manliness cannot live in such a man, except it be in torture—a torture endured simply because there are others who depend upon the charities doled out to him.

Good, manly pastors and preachers do not want gifts; they want wages. It is not a kindness to eke out insufficient salaries by donation parties, and by benefactions from the richer members of a flock. It is not a merit, as they seem to regard it, for parishes or individuals to do this. It is an acknowledgment of indebtedness which they are too mean to pay in a business way. The pastor needs it, and they owe it, but they take to themselves the credit of benefactors, and place him in an awkward and a false position. The influence of this state of things upon the world that lies outside of the sphere of Christian belief and activity is bad beyond calculation. We have had enough of the patronage of Christianity by a half-scoffing, half-tolerating world. If Christians do not sufficiently recognize the legitimacy of the pastor's calling to render him fully his just wages, and to assist him to maintain his manly independence before the world, they must not blame the world for looking upon him with a contempt that forbids approach and precludes influence. The world will be quite ready to take the pastor at the valuation of his friends, and the religion he teaches at the price its professors are willing to pay in a business way, for its ministry. — Dr. J. G. Holland, in *Scribner's* for October.

They are well kept whom God keeps. "I will keep him day and night," lest any hurt him. Like Job, he will make a hedge about him, to keep him; but how far does this hedge extend? It reaches to his estate, his business, his dwelling-place, his family, his reputation, his body, his soul, — in a word on "every side" of him. Flee to God, reader, and at once! for there is no God like unto our God.

They that will not be counseled cannot be helped.

METHODIST PREACHING.

* There is such a thing as too much deliberation in religion. The game gets away from us while we are loading the gun. The Methodist Church, like the Presbyterian, and Baptist, and Episcopalian, has, of late, felt the tendency to settle on its lees, and build granite churches, and whittle its old-time hallelujahs down to a quartette, and hand the people up to heaven with delicate kid-gloves which, at the least strain, split in the back. I would not give one of the backwoods Methodist meetings, where I used, in boyhood, occasionally to go and stand at the door, afraid to go in—for they had fifty persons converted there in one night—for a hundred precise churches where they preserve their religion from spoiling by keeping it on ice. We now want a flashing up of the old-time Christian heroes. So afraid is the Church of a sensation, that it goes into stagnation. It costs from one hundred and fifty thousand dollars to two hundred and fifty thousand dollars to build a church in which to get a few hundred people to heaven, when those two hundred and fifty thousand dollars, rightly applied, would build Gospel advantages for ten times the number. In addition to church history, and the dead languages, we want a new professorate in our theological seminaries, one that will teach our candidates for the ministry how to shoot on the wing. Saddle-bags preached the Gospel very well in olden times, but saddle-bags must be exchanged for railroads and telegraph wires and big tents. Instead of taking a whole day to whip up one fish from the water, we must swing out the great Gospel net and sweep into the kingdom a whole school of them. He who is afraid of revivals had better die now, before nations are born in a day. — Rev T. De Witt Talmage.

FROM SOUTH CAROLINA.

Correspondence.

If not too late, we wish to make an acknowledgment to our New England friends. A little less than a year ago we sent on to Bro. J. P. Magee, a letter from one of our preachers, referring to some of the wants of himself and family. This letter was read in the Boston Preachers' Meeting, and our brethren there generously responded by sending on clothing to aid those in want. It proved to be a very timely donation to many of my preachers and their families, as well as some of the needy and worthy students at our University. We have on hand several letters expressing their great gratitude to me and Northern friends for these favors. We trust our friends will not be weary in well-doing. I have one blind local preacher, who is a supply on one of my large circuits, and devotes his entire time to the work of the ministry, who has shared in the noble generosity of Northern friends. He said to me a few days since, that he was depending on me for his winter clothes. This to quite an extent is the case with some others, and we shall not be able to meet these demands only as our friends continue to give us a supply. No doubt Chicago and the many sufferers at the West; are making large demands for aid, to which you are generously responding but do not entirely forget that some equally needy are turning an imploring look as winter approaches, to those who have so kindly remembered them when needy and suffering in other days.

THE SUCCESS OF OUR WORK.

Since our return South, there have been eight camp-meetings within the bounds of the Charleston District. These have all been seasons of unusual interest in the wonderful outpourings of the Holy Spirit upon the people, resulting in the sanctification of believers, and the conversion of many sinners. Two of those meetings report over sixty conversions, and all of them seemed unusually favored with the presence and power of God. Revival interest is being enjoyed at many of our appointments.

THE PREVAILING SICKNESS.

The yellow fever at Charleston and vicinity has apparently run its course for the present season. Within the past week we have been kindly favored with a wholesome touch of Northern weather in the form of thorough frosts, which have a wonderful effect in checking this epidemic. The cars are now loaded with passengers who had fled from the city, on their return, regarding all danger as passed.

Mrs. Garrison, the wife of Rev. Joseph Garrison, a member of our Conference, and stationed at Beaufort, was at last accounts very sick with yellow fever. This it will be recollected is the locality in which Rev. G. Newcomb recently died of this disease. It is a great consolation to know that its painful ravages have been checked by the return of cooler weather.

"THE KU-KLUX KLAN."

It is quite impossible for our friends here to express their gratitude to God, and the government, for the efficient measures adopted to bring these nefarious outlaws to justice. The Klan cared nothing for the local authorities here. They had everything their own way, and could carry on their hellish work with impunity. They seemed for a while to be jubilant over the inefficiency of our soldiers. But in due time, stern justice is

laying its powerful hand upon them. Hundreds are surrendering to the authorities, and confessing their guilt. These confessions are implicating our white citizens of all professions, not even exempting professed ministers of the Gospel. Some of them have suddenly left their pastoral charges, and fled to parts unknown. The trials which are about to commence in United States Court at Columbia, will present a strange chapter in the history of depraved humanity, not surpassed by the tales of outrage and wrong which darkened the history of the recent civil war in these Southern localities. The facts recently brought to light here will be additional proof, if more were needed, of the barbarism of Slavery. W.

CLAPLIN UNIVERSITY, Nov. 18, 1871.

ANNUAL MISSIONARY MEETING—ELECTION OF OFFICERS:—At the Annual Meeting of the Methodist Missionary Society, held in New York on the 20th, the following officers and managers for the ensuing year were elected:—

OFFICERS.

Rev. Bishop Morris,	President.
" Bishop James,	1st Vice President.
" Bishop Scott,	2d " "
" Bishop Simpson,	3d " "
" Bishop Baker,	4th " "
" Bishop Ames,	5th " "
Mr. Enoch L. Fancher,	6th " "
Rev. Morris D.C. Crawford,	7th " "
Mr. William B. Skidmore,	8th " "
Rev. John A. Roche,	9th " "
Mr. James H. Taft,	10th " "
Mr. Oliver Hoyt,	11th " "
Rev. J. P. Durbin, D. D.,	Corresponding Secretary.
Rev. W. L. Harris, D. D.,	Assistant Cor. Sec.
Rev. Thomas Carlton, D. D.,	Treasurer.
Rev. Luke Hitchcock, D. D.,	Assistant Treasurer.
Rev. David Terry,	Recording Secretary.

MANAGERS.

Ministers: Bishops Morris, James, Scott, Simpson, Baker, Ames, J. P. Durbin, W. L. Harris, T. Carlton, J. Holdich, J. A. Roche, D. Wise, J. M. Tuttle, C. D. Foss, M. D.C. Crawford, D. Curry, H. B. Ridgeway, A. S. Hunt, S. D. Brown, J. Lannahan, O. H. P. Archer, G. J. Ferry, Joseph F. Knapp, J. O. Fowler, John Stephenson, James M. Fuller, Geo. I. Seney, G. G. Reynolds, Clinton B. Fisk, A. V. Stout, Stephen Barker, Theodore Runyon, Alexander Irvin, John Whiteman.

Laymen: W. B. Skidmore, J. Falconer, W. Truslow, E. L. Fancher, J. H. Taft, T. A. Howe, H. M. Forrester, H. J. Baker, J. S. McLean, J. French, J. H. Ochtershausen, S. Crowell, O. Hoyt, C. C. North, G. Oakley, C. H. Fellows, S. U. F. Odell, Isaac Odell, O. H. P. Archer, G. J. Ferry, Joseph F. Knapp, J. O. Fowler, John Stephenson, James M. Fuller, Geo. I. Seney, G. G. Reynolds, Clinton B. Fisk, A. V. Stout, Stephen Barker, Theodore Runyon, Alexander Irvin, John Whiteman.

Our Book Table.

RELIGIOUS.

THE CHURCH IDEA, or Essays towards Unity, by William Reed Huntington. Hurd & Houghton. It is very pleasant reading for a poor outsider from certain communions to see how exceedingly cordial they are to these rebellious spirits, and true, fold. "Invite them to their, which is, of course, the only telling us to come to hear the old Church (Dorus by christening) our fathers, though the seventh day Sabbath Church of the Adam of this creation. We are just ready to fly from this shelter, which suddenly appears so shelterless, to this very kind embrace, when Dr. Clarke (James Freeman, we trust, also, by christening) tells us his is the broad, free fold, to which all should run and be safe. In fact, all are in it, whether or no. So we have no need of running, only standing still, and whatever we believe "Jehovah, Jove, or Lord," it is all the same. His church embraces all without distinction of sect, and Dr. Dorus, of his name, need not worry us into any active hastening for the seven-generation old church of Congregational Calvinism.

Getting calm in our beliefs and unbeliefs, Mr. Weiss startles us from our repose by his programme of the American true religion—a religion that binds nobody back to God, because nobody has fallen away from Him; that puts Christ a little below John Weiss, whose Christian name (was he Christ-ened?) does not make him, like "the forerunner" of that title, a pointer to Christ, but to himself, rather, and to every man's self. Each person is his own Church and Christ, and so universal unity is reached through universal individuality.

Having begun to comfort ourselves with this conceit, Rev. Mr. Huntington arouses us with his "Church Idea," which is not congregational, or "liberal," or "individual," but "Anglican," he calls it; "Protestant Episcopal," its canons call it, which he sometimes modestly changes into "The Episcopal Church of the United States," forgetting, of course, that there are two Episcopal churches very much larger than his own. His book is "an essay at unity" with his Church, of course. He never looks outside of its pale to accept, or even acknowledge a single principle or law that has not there found expression. In the city where he preaches, a Church far poorer in wealth than his, an Episcopal Church, too, has lately put up two of the largest and costliest edifices, and yet he would no more recognize those churches as Christian churches, or their ministers as clergymen on a perfect equality with himself, than he would recognize a Mormon or a Spiritualist. It is all of one style. Our Church is the Church; your Church is no Church. Yet the basis he lays down for a Christian Church necessitates his right hand of fellowship, though it renders dubious the giving of theirs in return. That basis is this: 1. Visibility; 2. The Indwelling Spirit of the Lord; 3. Unity; 4. Capability of Perpetual Renewal. These are "the characteristics of the

perfect Church," so he says. Are they not found in Trinity and Grace churches, in Worcester, as well as their sisters, where he preaches?

But he adds to these four other points of a formal Church organization: The Holy Scriptures, The Primitive Creeds, The Two Sacraments, and The Episcopate. "These four points," he says, "like the four famous fortresses of Lombardy, make the Quadrilateral of pure Anglicanism," and of this Anglicanism he says, "It is the only religious system that offers a historical basis of unity except the Roman Catholic." And he gravely surmises, in the person of "not a few thoughtful people, that between these two and Liberalism the real battle of our future lies."

All the Quadrilateral is possessed by that other Episcopal Church, for he does not put historic unity among its characteristics. They hold the Scriptures, the Apostles' Creed, the Sacraments, and the Episcopate. No writer of theirs disputes the last. Modification, not abolition, is the extreme cry of any of its critics. Yet Mr. Huntington is no more aware of her existence than he is of the existence of the Spiritualists. He talks to the Puritans, and the Baptists, but leaves his Methodist neighbors unmentioned, though from that Church not a few of his former and present leaders, Bishops and all, have come.

He objects to Puritanism in that it selects the good from the bad, which he thinks is not the policy of the true Church; that is like a net full of fishes, whose selection is reserved for the eternal shore. But Puritanism does not select according to conduct so much as according to faith, and how can even his "Church Idea" be carried out, if it is not based on acceptance of its creed, and the visibility of the Spirit in the life of the believer?

The essay, while it pleads for Episcopacy, does not quite assert the apostolic succession. It is somewhat Low Church, and will not please the ritualists, as it does not even insist on any robes and ceremonies. The writer might grow wiser, if he thought that four hundred superintendents, of as large jurisdiction as those of his own body, are Diocesan Bishops of an Episcopal Church in America, older than his own, and of far wider influence. His book will be the more valuable when some of this American common sense pervades it. No Church, however active, can absorb America; no idea, of any present Church, includes all the Church idea of Christ and the Bible. Selection from these will alone reach that goal. When Mr. Huntington and his associates cease to assume everything, and offer to trade, the Church of the Future draws near.

LITERARY.

HAWTHORNE'S WORKS (Osgood & Co.) are being put into uniform and desirable shape. Six volumes are printed, containing his "Mosses," "Twice Told Tales," "Scarlet Letter," "English and American Note-Books," and "Marble Faun." This greatest artist of prose fiction our side of the water has yet produced, should be read by every one, for two reasons—his style and his moral. Though Hawthorne unfortunately seldom went to church, he was by feeling and instinct one of the chief Puritans that ever lived; not in the Christian, but the judicial sense. He put the plummet to the line of human conduct; he arrayed every act before the awful bar of law. In this lax age, when licentiousness invades theology, philosophy, society, legislation, and every other realm; when marriage is reduced to a momentary lust; and disaster and death are but smiles of an idiotic God; when pulpits prattle to stuffed ears powerless folly about a divine goodness; when his chief poet declares that the true idea of God is one in whom—

"Good and ill,
And joy and moan
Melt into one;"

in such a nerveless, muscleless, boneless, brainless age, these works come, like stern and sad Jeremiah, with a "Thus saith the Lord, Whatsoever a man soweth, that shall he also reap." No character that is bad melts into goodness. It lies bad. "The Scarlet Letter" is one of the most powerful House of a guilty conscience ever penned; "The road" is the best—hardly less so. "The Celestial Rationism which flings every—against the licentious lib-passion and of ease. The minister was a flowery bed of fire, had better read these books.

"The still, sad music of humanity"

moans through all his pages. It is without hope. It is not Christian; it is heathen. Rhadamantus, and not Christ, is his king. Engrafting this natural conscience on to Christ, you get Christianity, justice and mercy, eternal wrath, eternal love. His style is exquisite, tender, deep, clear, the style of mountain lake, lustrous, dark, soft, and cool. Buy all of them.

THE HISTORY OF PARAGUAY, by Charles A. Washburn. Two vols., 8vo. Lee & Shepard. Mr. Washburn was our minister to that distracted country from 1861 to 1868. Brilliant papers have been written by Carlyle, Sir James Stephens, on Dr. Francia, the Dictator, and practical creator of Paraguay. That Doctor is here portrayed,—a thin-faced, scholarly man, who made his country independent about fifty years ago. His real successor in power was Lopez, who seems to have about put it back to where the founder found it. Both were bad enough. Without natural affection, truce-breakers, murderous, Francia leaving his children wandering the streets unclaimed, as if they were beasts, and the offspring of a beast, Lopez murdering and stealing at will to enrich this unrighteous offspring,—no wonder the bloody principality was blotted out in blood. Mr. Washburn tells the story clearly, and those who wish for light on this bloodiest picture, even in South American annals, will find it shining luridly on these pages.

New Publications Received.

BOOKS AND AUTHORS.	PUBLISHERS.	FOR SALE BY
Hansab, Muloch.	Harpers.	A. Williams.
Questions on Fourth Gospel.	E. P. Dutton.	"
Life of Miss Sedgwick.	Harpers.	"
The World.	E. Carters.	Gould & Lincoln.
Scott's Worthies.	"	"
Family Worship.	Osgood & Co.	"
Scarlet Letter, Hawthorne.	Martien.	Lee & Shepard.
A Rough Boy's Story, Hosmer.	"	"
Katie's Stories, Doyle.	"	"
Burns.	"	"
Reynard the Fox.	"	"
Dramas from Dickens.	"	"
Bible Selections, Parry.	"	"

Methodism is not Congregationalism. Our churches are not independent, each constituting a little republic by itself, but bound together in a connexional whole, constituting one Methodist Episcopal Church.] This is the first element which renders an itinerancy like our possible. Pastor and Church have each an unquestioned natural right, which, in this system, they voluntarily surrender. A society has a natural right to a selection of its pastor, and to the making of such arrangements with him as will secure his services; and a minister has a natural right to a selection of the Church which he will serve, and to the acceptance or rejection of any call which he may receive. But in the Methodist system, these natural rights of both people and minister are waived, for the sake of the greater good to the greater number, both parties agreeing to leave this whole question of appointment and supply to the judgment of a third party, who, as Bishop of the whole flock, and without local or personal prejudice, is supposed and believed to act impartially. This is the simple theory of the Discipline. Every society in the Methodist Episcopal Church, by its very existence as such a society, stands pledged beforehand to receive and sustain as its pastor, him who is appointed to its care; and every preacher admitted into the Conference, agrees to go where he may be sent, and to do the work assigned him. This mutual surrender of natural rights is the second element which renders a regulated itinerancy possible. And it is this system which we understand

our laymen in their Conventions and Conferences, to say they are desirous to preserve and sustain. The more closely then we adhere to it, the more likely shall we be to perpetuate it.

Under this system, every minister is fairly and rightly a candidate for any vacant pulpit in the Conference to which he belongs. He has entered the itinerancy in the faith that he will stand where his character, ability, and merits entitle him to stand, the Bishop being judge. In like manner, every pulpit fairly and rightly expects the best practicable supply, according to the necessities of its case, the same Bishop being judge. Where he is personally acquainted with the societies and preachers, he might be able to make the appointments from his own knowledge; but no Bishop is able to do this under existing circumstances. Here is one of the places where the Presiding Elder is a necessity. By his quarterly visits to each church and congregation, his oversight of its business, and his inquiries into its temporal and spiritual condition in the Quarterly Conferences, and his intercourse with the members, he has become familiar with its condition and necessities; and he also personally knows the ministers, their characters, qualifications, and adaptations. He is thus fitted to give to the Bishop the representations and advice, which will enable him to act more intelligently and wisely than would otherwise be possible. In the working of this plan the Church has grown and prospered. It was an unfortunate day when official boards through committees of their own appointment undertook to select and bargain with preachers, and when preachers began to listen to them. The practice has never extensively prevailed, and in many, perhaps most Conferences, is entirely unknown. It was an infringement of the system, and however advantageous in any other than a Methodist Church, it is an innovation that cannot be grafted upon it. If the churches are to resume their natural rights, the ministers will surely do the same, and insist that the system be changed to conform to the facts, or abandon the pastoral calling in disgust. But churches and preachers are beginning to ascertain that they really make more mistakes in making their own selections, than are made when the appointments are left entirely to the Bishop and Presiding Elders. Those ministers who are wise, habitually refer all such applications to the appointing power, and we are glad to know that many of our best churches are swiftly returning to the old usage, leaving the appointments where the Discipline puts them. Let churches of less prominence follow their example. Votes upon this matter in Quarterly Conference have no force, and it is time that the education of Methodists were so far advanced, that a "call" by an official board should never more be heard of. It is a lingering remnant of other systems for which we have no place.

POSTHUMOUS INFLUENCE.

Napoleon Bonaparte was born a hundred and two years ago on the fifteenth of last August. Doubtless he has contributed more than any other man to make the last hundred years, in many respects, the most memorable century of the human race. More and greater political changes have transpired in that time than ever before, within the same limited period. More thrones have been overturned; more crowns have been wrenched from the brows of royalty; there have been more revolutions in favor of the people, and more progress in the upbuilding of human society than in any other hundred years of history.

Very many of these political and social changes have been brought about by causes set in motion through the agency of a single individual. The wonderful war, which was recently waged on the soil of France, and which threatened to spread over all Europe, was one of the grandest, and at the same time the most remarkable developments of moral, intellectual, and physical forces the world has ever seen.

We are able to scan the records of the past; we are, or may be familiar with the outlines of history for the last hundred years; and if we are, we must confess that, more than any other man, Napoleon Bonaparte, either directly or indirectly, has been the cause of the political changes that have transpired. It is he who has shaken the foundations of thrones, and scattered crowns as toys; and has, in fact, made way for the progress of the people. It is the influence of that man whose earliest gaze looked out from his island home upon the blue waters of the Mediterranean, and whose latest lingering look beheld from the far-away island of St. Helena the boundless wastes of the broad Atlantic, that to-day agitates Europe from centre to circumference. His thoughts, his actions, his example, almost fifty years after his death, set in train a series of events which are to remodel kingdoms, and possibly recreate Europe, and affect to a greater or less extent the remotest nations of mankind. Born in obscurity, dying in disgrace and banishment, far away from the habitations

of civilized men, his whole active life compressed within the limits of twenty-five brief years, it seems a marvel and a mystery that he could ever have acquired such power, and that his influence has proved so permanent and pervasive; but so it is, and for weal or woe, along the pathway of the ages which humanity will travel, the doings of this man will be a real force, appreciable to the end of time.

JIM BLUDSOISM IN CHICAGO.—Mr. John Hay, of the *Tribune*, author of Jim Bludso, describes the end of the Chicago fire as being properly in a graveyard, for its whole course had been a grave. Here were gathered thousands of every sort, all night shivering, some in their white night-dresses, as if they were grave-clothes. A little of his Jim Bludso creed creeps out at the close of his story.

"I heard of one company of German singers from a low concert saloon, who flew out into the night with nothing but their tawdry evening dresses, who sat shivering and silent in a huddled group in the lee of a tombstone, their bare arms and shoulders blue and pinched, and the tinsel flowers in their hair shining with frost. They talked little, but sometimes they cheated their misery with songs, and it had a strange effect to hear in that gloomy and sorrow-stricken place the soft impurities of the Vienna muse, and the ringing and joyous jodel of the Tyrol. Near by the fragments of a Methodist congregation had improvised a prayer-meeting, and the sound of psalms and supplication went up mingled with that worldly music to the deep and tolerant heavens."

"The tolerant heavens" did not seem very "tolerant" to these poor shivering creatures, and only the Methodist hymns gave a victory over both the cold and heat, and lifted their singers and believers into that spiritual state where the sun shall not light on them, nor any heat. It is a pity that a good word for Christ and His precious Gospel could not have gleamed forth from these well-written lines. It shows a lack of moral distinction that itself will cause yet greater, even eternal fires, which makes no difference in the ear of God between the singing of "soft impurities," and "a prayer-meeting with its sound of psalms and supplication."

Robert Collyer had learned better, even before the fire. With a sort of prescience of the coming event, on the very day of the fire, he preached on the sinners on whom the tower of Siloam fell, "and illustrated it by a picture of the present life, of our great cities, their grandeur, their wickedness, and the awful though strictly natural consequences of our insatiable pursuit of worldly prosperity, too often unchecked by principle; and instanced the many recent dreadful catastrophes as signs that not the Erie speculators alone, not the contractors alone, not the recognized sinners alone, but we, every man and woman of the United States, were responsible for these horrors, inasmuch as we did not work, fight, bleed, and die, if necessary, to establish such public opinion as should make them impossible."

May Mr. Hay learn a little theology, natural and revealed, from these Methodist reminiscences of Mr. Collyer's education.

Rev. Mr. Collyer does not always keep the above estate. He falls from grace even more when he ceases to preach that truth. In his Music Hall address, he thus shows how poorly his present body of faith stood the Chicago burnings.

"When that great calamity settled down upon us, I thought I ought to try and find some view of the better meaning of it. I was fighting it for a whole week. But I couldn't find it. I said this whole thing is just as bad as it can be. The evil one, the devil, has got loose in this town, and has overcome the good God. And when I stood on the stone that had fallen from the crown of our poor church, with my poor flock around me, there was still a bitter drop in my heart, and I said, sometime we may thank God for this, but he won't expect us to do it to-day. Now I take it all back, just as Job did. I said it because I couldn't say anything better; I couldn't bring myself to thank God for what he had wrought upon us; I hardly thought he could have done it; I thought the devil had overthrown God, and had wrought the destruction of our beautiful city. But I have altered my mind since then; I have begun to talk more like 'Brother Collyer.'"

On the other hand, his next door pastor, another Methodist, who remained such, was busy all that night and day cheering and relieving his neighbors and people, pointing them to heavenly mansions, and to Christ the everlasting Protector from all the flames of earth and hell, and the next Sabbath morning his people gathered on the ruins, broke out spontaneously in singing, —

"O for a thousand tongues to sing
My great Redeemer's praise."

Such is the difference between the true faith, and all its fictions. They go out in the first gloom, while it shines the brighter, the darker the day. May "Bro. Collyer" return to this first and only enduring faith. The old, he will find is better.

IMPROVING.—*The Republican* is getting orthodox. It is about ready to accept the views of the *HERALD*, as to the connection between in and judgment, at least as far as the people of Los Angeles are concerned. Their massacre of eighteen innocent Chinese, arouses it almost as much as the fourteen victims of the Siloam tower did the bigger sinners of the neighboring city. It believes in divine punishment for human sin as far away as California. It may allow that to get nearer. Telegraphs connect Los Angeles and Springfield. So do sins; so may earthquakes.

It wants "a rousing fire or an earthquake." It gets good deal more heated than some Gospel preachers. Only hear it:—

"Of the two, we think an earthquake would be the more satisfactory, as being the more thorough in its operation. If only the guiltless could be separated from the guilty, if they could have warning and time to escape, as Lot escaped out of Sodom, it would be a comfort to hear that Los Angeles had been swallowed up, and its site turned into a pool of water. Its streets, its door-posts, the hands of its people are red with the innocent blood."

Such overdoing of the right thing is always apt to attend a new convert. If it only "sticks," it will get moderate, and let the Lord do the punishing of sinners in His own time and way. That atrocity was horrid enough, but so are many of *The Republican* endorsements and upholds. The liquor traffic of Massachusetts, the hotel keepers of Springfield alone, have killed more hundreds of Springfield's best youth, than the wild men of Los Angeles did even of Chinamen, and never a word against their business, comes from this breather out of threatenings and slaughter against a far-off set of sinners. Nay, it assails all the assailants of these wicked men, as if it should abuse those who condemned the California murderers. But we hope its conversion to the truth in one instance, will lead it to the approval of the general laws of God, and faithfulness in advocating them.

The Era thinks this remark of Bishop Wightman to candidates for admission to a Conference in Louisiana, something terrible, judging from the italics, which are its own:—

"Your presence here indicates your adhesion to the policy of the Methodist Church. Had you entered the ministry of the Presbyterian or Baptist Church, you would now begin to look about you for a field of labor—for a church with which you might make a mutual agreement—that you are here, is a declaration that you have renounced forever your right to choose for yourself your field of labor."

Mr. Tilton would doubtless put in like terrible italics the like solemn vows at a marriage altar. Yet the young people at both these altars don't feel very bad at such a pledge. Free love and free permission to hunt for pulpits, are not such "sweet boons" as one may imagine. To be promised a place to preach, and a comfortable support all your preaching days, is a gift that many Baptist and Congregationalist ministers would gladly exchange their liberty of seek and no find, to gain. Happy the ministers that are in such a case. Get into it, good *Era*, as quickly as possible.

The Transcript grows more and more denominational. Among its editorial notes it speaks of the Unitarian Sunday-schools, as "our Sunday-schools," and talks of its fifty thousand readers as if being all of that sort. It talked about Robert Collyer, as we said it would, when he came to Boston, in a pile of paragraphs, though it evidently felt our suggestion, and apologized for its frequent praise. It does not seem necessary for the Unitarian Association to be at the expense of publishing the *Register*, when the *Transcript* does their work so well. Better devote that money also to "Brother Collyer."

The *Register* is anxious about Satan. This is odd, when it denies the existence of Satan. We are glad to see its progress in the faith. Repentance is the first step to conversion. So may the confession of the existence of antichrist lead to the perception and embracement of the true claims of Christ, man's only Deliverer from this "roaring lion."

The *Tribune* lately complimented A. W. Palmer, of Amenia, a member of the New York Assembly, a very pleasant bachelor, "as one that no one has ever dared to give a bribe. The printer, with malice or mirth aforethought, printed it, 'no one had ever dared to give him a bribe.' Mr. Palmer is more tormented by the jokers over this blunder than he ever was by the bribers. The brides, however, as the bribes, still keep clear of him. His hand is yet unstained and unclaimed."

Twelve female delegates from their churches attended the Andover Congregational Association at its last session. What would old Dr. Woods have said to that? Miss Phelps ought to have been one of the number.

SEMINARY LECTURES.—The Rev. Samuel Harris, D. D. LL. D., late President of Bowdoin College, will deliver a course of lectures before the Boston Theological Seminary, on "The Progress and Triumph of Christ's Kingdom on Earth." Special Topics:—

1. The Law of Christian Service.
2. The Sacrificial Love of Christ, the Type and Measure of all Christian Love.
3. Characteristics of the Progress of Christ's Kingdom.
4. The Progress of Christ's Kingdom as modified by and as modifying Civilization.
5. The Scriptural Doctrine of the Triumph of Christ's Kingdom.
6. The Progress of Christ's Kingdom in its relation to the Thought and Life of the present Age.

The first of these lectures will be delivered on Sunday evening, December 3, in Bromfield Street Church, commencing at 7 o'clock. The remaining five will be given in Wesleyan Association Hall on the ensuing days of the week, commencing each day at 12 1-2 o'clock. All are invited.

WILLIAM F. WARREN.

Mr. Bowles of the *Republican*, being away, its little mice or mouse editorial, plays its prettiest. Like Gallo, it cares for nothing serious. It thrusts its tiny incisors into the Methodist Educational Convention, for its earnest pleas to its own people to keep their children from anti-evangelical colleges, and fancies it is dragging that whole Church by its teeth, so mighty of jaw is he; it nibbles at the great laws of Providence, which bear these mice as well as men on their ocean stream. It does all things that may become its sleek and pretty and petty nature. When it gets back to the heroic stature that made it a fellow of John Brown, it will again become a man, and put away nicely things.

Harpers' Weekly has all the field to itself now, of the popular illustrated sort, except what *The Illustrated Christian Weekly* and *Frank Leslie's* question. It is not hurt much by them, and is undoubtedly one of the boldest and handsomest of such journals the world over. It has done masterly service in late New York reform. Will it not now put itself into like league against the chief destroyer of our country, Rum?

The stereopticon exhibition of Chicago, before and after the fire, by Mr. Black, in Association Hall, last Friday night, for the benefit of the Janitor, Mr. Capen, was witnessed by a room full, with great interest. Views in the polar regions, and in Palestine, were also given, the latter ably explained by Mr. Belcher, who has traveled over the scenes depicted.

Lists of subscribers to ZION'S HERALD are now being sent to the preachers. If any are omitted, please inform us, and the list will be sent at once. Many places where there is preaching, and is or ought to be readers of the HERALD, do not appear on the Minutes. Don't fail, brethren, to give us a large increase of our circulation, by forwarding the names of new subscribers.

HOW MEN ARE CAUGHT UNAWARES.—"I wish to go to the Tremont House?" says an inquisitive stranger of a paper boy. "Well, you may go, but don't be gone long," is the gracious response.

PERSONAL.

Rev. Dr. Myers retires from the editorship of *The Southern Church Advocate*, which he has held for seventeen years, and Rev. P. Milton Kennedy succeeds him. Dr. Myers takes charge of a Female College. The paper has been one of the best toned of the Southern press. We trust it will continue to grow in this grace.

Rev. Chas. F. Allen, President of Maine State College of Agriculture and the Mechanic Arts, sends his first catalogue. It has ten professors and forty students. It gives a fine curriculum, French and German taking the place of Latin and Greek, and not altogether unwisely. We wish it and him a large success.

Mrs. Olin N. Robinson, a popular Western lecturer, was burned out utterly in the Chicago fire. She has come East to lecture. She has a thrilling story on the fire, which will be very interesting. Dr. Fowler, and others highly commend her. Address her, care of B. W. Williams, New England Literary Bureau, Boston.

We learn that Bros. Inskip and McDonald will begin their series of meetings at Bromfield Street Church, Tuesday, Dec. 5th, at 10 1-2, A. M. The meetings will continue ten days. They will be largely attended.

The Rev. A. W. Mills, pastor of the Greenville (Norwich), Methodist Episcopal Church, has been appointed Chaplain of the Third Regiment, Connecticut National Guard.

Fred. W. Loring, a graduate of Harvard of 1870, and the writer of some pleasant tales and verses, was

killed recently in Arizona, by the Apache Indians. The sad event creates much feeling, and the cry "extermination" is again in the air. But this will die away again. The only true answer to the Indian problem, is removal of all remaining Indians to the territory, taking arms and horses, and the giving of ploughs and mules in their place. If they will not go to the reservation, they must settle down where they are. All this horse-riding and raiding must be stopped. Government can district the country, and collect all the Indians in a few years into such settlements. May Grant add to his many laurels this only proper and possible settlement of this long vexing and bloody problem.

Roger A. Pryor's son entered Princeton as junior, and stood higher than any student that ever graduated there since the days of Aaron Burr, 99 1-2 in 100 being his standard. He went through Cambridge, England, in an equally remarkable manner, came home to New York, and walked out of a Sunday evening, and was found dead in the river the next morning. It was supposed to be from a sudden attack of congestion of the brain. A like remarkable scholar graduated at Harvard since the war, a rebel officer, a son of a Methodist minister, Mr. Macleod, whose health has also been broken down by over-study. Blood will tell. The South was good-blooded as well as bad-blooded, and when converted will again mightily influence the land.

The Methodist Church.

The Church Extension Society celebrated its anniversary last week Thursday, at Philadelphia. The Secretary reports an excellent year. The number of churches aided is 198, in 39 different States and territories; aggregate gain by donations, \$44,979; by loan, \$57,678. Total, \$102,655. Average gift per church, \$281.12; average loan, \$1,281.71. Cash receipts, \$54,111.76; on Loan Fund, \$77,243.31. Total, \$131,355.07. Increase of receipts, \$7,585.45; of Loans, \$35,474.07. Total, \$43,059.52. A percentage of increase of 50 per cent. If it keeps on this way, it will soon get to the head.

Applications have also been granted to 26 other churches, and asked for by 51 other churches, requiring \$60,000 more than they have to meet these calls. Some of its calls are thus put:—

Among the 51 applications on file, that cannot now be aided, for want of funds, is one from a manufacturing village in New Hampshire. They had built and enlarged a church, to meet the growing wants of the congregation and Sabbath-school, and had just completed it, when, before being insured, it was burned—the flames catching from the burning of a factory, which left the owner poor, and the members, who were employees, without work, and the congregation too poor to rebuild; while a debt of \$1,000 remained upon the naked lot. They are doing all they can to rise from their ruins, and appeal to us for aid. Should they not have it?

In a town in Tennessee, having a population of 4,000, encouraged with the hope of aid from our Society, they commenced to build about five years ago, and finally completed a church at a cost of about \$10,000. Failing to receive the expected aid, they have been compelled to carry a large debt. One of the members, of limited means, living on his salary as Judge of the Court, has recently given \$2,500, and others in proportion; but for a remaining debt of \$1,200, the church has been attached, and they appeal to us for aid to avert the impending calamity.

Two others, from Missouri, are of similar merit. In one of these they had commenced to build, and had the walls of a good brick church nearly up, when the business part of the town was destroyed by fire, cutting off their resources, and leaving them unable to enclose, except by incurring a debt at 20 per cent. interest.

Applications are constantly coming in from the South, and from Kansas, Nevada, Colorado, and the regions beyond, for aid to build cheap churches for congregations and Sabbath-schools that now have no place to meet.

He concludes as follows:—

We congratulate our Society upon its rapid growth in the favor of the Church, and in consequent financial strength; but we are still far below the most imperative wants of the work. Besides the usual demand, we must expect numerous extraordinary calls from the burned districts of Michigan, Minnesota, and Wisconsin.

We have looked with anxious interest to this Anniversary, in the earnest hope that through these services, the Church may be led to a still higher appreciation of the important work in which we serve.

Addresses were made by Revs. J. H. Knowles, of Atlanta, I. G. Bidwell, of Cambridge, and Gen. Fisk, of St. Louis. It was a live occasion, and showed a live Society, under most lively management. We may give Bro. Bidwell's speech next week. It was on "The Function of the Chapel in Church Extension."

MASSACHUSETTS.

LUNENBURG.—Rev. J. F. Bassett writes: "That although both pastor and people have passed through many and peculiar vicissitudes, destructive of our peace, and greatly endangering our interests, yet we have not been without much to cheer and encourage us. Several have been admitted to full membership, and others are ready to do likewise, while none have been removed, either by letter, expulsion, or death, which is the more remarkable, when it is known that quite a good share of our members are over 70, and one over 93 years of age, who, with her sister, now in her 90th year, were converted to God, and joined the first class ever organized in this town, in January, 1804, under Rev. Joshua Worrell, the father of our present Presiding Elder on the Worcester District. Several greatly needed improvements have been made at the parsonage and meeting-house; but what we wish to note more particularly, is the results of our late festival, held in Town Hall, November 1, which gives us the unprecedented sum of \$250, net; about \$100 more than last year, and nearly half that amount over any other year in the history of the society.

And we wish the more to speak of this, to encourage our smaller, and even larger societies, to hold their festivals more to the honor of God, and their own credit than is usually the case, for this festival was run by a few, with some opposition, without grab-bags, post-office, or "any such thing." But in place of these we published a little paper (a copy of which I forward), containing historical and other interesting matter, but largely filled with advertisements, which we solicited from adjoining towns, with the few to be had in our own, which of itself netted over \$60. Our congregations are highly intelligent, and our choir, raised since Conference, one of the best. Many are deeply convicted of sin, whom we hope to see come out this winter on the Lord's side."

PROVIDENCE ITEMS.

In our Preachers' Meeting on last Monday morning, Bro. Gracey, of Pawtucket, gave an affecting account of the closing scenes in the life of Rev. Alfred Cookman, and read an extract from the last letter he ever received from him. The discussions in our meeting for the last few weeks have been of a very interesting character.

Bro. Benton, of Centerville, reports that the interest on his charge has been increasing for sometime past. Backsliders have been reclaimed, and there have been some cases of conversion. Some of the most valuable members of the Church have been, and still are laid aside by reason of sickness, but even from their beds of suffering the influence of their piety issues potentially.

At the Thompson Church, Pawtucket, there were seven forward for prayers on last Sunday evening; among them a Roman Catholic man. A young daughter of this man became interested in the services of this society, and in the salvation of her soul, sometime since her mother threatened to cut her heart out if she continued to attend the Methodist meetings; but her father took her part, and now he has joined her in the way of faith.

At 3 o'clock this (Tuesday) afternoon, the Rev. Micah J. Talbot, Presiding Elder of Providence District, and Miss Martha A. Gardener, daughter of the late William Gardener, esq., of this city, were married in the Methewson Street Church, by Rev. E. F. Clark. The happy couple have the best wishes of multitudes of friends. May the valley of hope on which they have entered, prove in richest measure a valley of enduring blessing! Both in his social and official relations, Bro. Talbot is one of the most valuable and best beloved ministers that we have in New England.

NEW YORK EAST.

STEPNEY.—Rev. D. Nash writes: "This charge has been favored with a visit from Rev. Dr. and Mrs. Palmer, of New York, whose evangelistic labors have been so signally owned of the great Head of the Church. They commenced a five days' meeting on the 26th ult. It was not only a decided success, but a true pentecostal visitation. The soul-converting and heart-renewing power attended their efforts. A goodly number in our Israel found that rest of faith,—

"Where all the soul's desire
Is fixed on things above,
Where fear, and sin, and grief expire,
Cast out by perfect love."

"Some were converted, and others are seeking the Pearl of great price. Meetings continue to be held nearly every evening. The two last Sabbaths have been days of unusual power, which we hope will continue to increase until many more trophies of the victories of the Prince of Peace, will be witnessed here. This has been our home camp-meeting and now that the season for camp-meetings in God's own leafy temple is past, why do not the ministers of the Lord on adjoining charges unite in holding home camp-meetings, and make holy, united, and persistent efforts in claiming the world for their Redeemer? Sons of Levi, let your motto be, 'The world for Christ. Why not now?'"

NEW HAMPSHIRE GLEANINGS.

In the list of churches we represented a few weeks ago, as having been greatly prospered in the past few years, we omitted some that are worthy of note in that connection. The Methodist society in Suncook have enlarged their church, built a parsonage, and put their preacher's salary at \$1,000. These improvements have been made under the labors of their present pastor, Rev. A. C. Manson, who is on his third year, and it has been an unusually prosperous term of service, for both the pastor and people.

Other churches are urging their way, in property and salary, and numbers up into the list where they belong, Exeter, East Salisbury, Tilton, Laconia, Littleton, Lancaster, Winchester, and Sandwich. These churches are commanding as good pulpits as we have in the Conference, and to keep pace with their sister churches that are no stronger in numbers or wealth, they have only to provide liberal things in salaries and church property. These things, we believe, will be done in these and other places in a few years; and as a result, the churches will enjoy more religion and a more rapid growth.

At Amesbury, the Methodist society have recently painted and beautified their church, and placed an iron fence around it, so that it presents a very cheerful and attractive appearance. Under the labors of the pastor, Rev. H. B. Copp, there has of late been a very encouraging degree of religious interest. Several have sought the Saviour, and now rejoice in his love, and others are still inquiring after Him. Among the number are several promising young men.

The New Hampshire Conference sustains a heavy loss in the removal of Rev. Dr. Barrows to Atlanta, Ga. Not any heavier, however, than the temperance people of the State, for the doctor has been one of the most aggressive and hard working temperance men among us for the last six years past.

Rev. J. Pike baptized Col. H. D. Pierce, recently, by immersion, at Deering. Col. Pierce is a brother of the late ex-President Pierce. He is a lawyer, a strong temperance man, and now a Methodist, all of which he loves to be; and as the last step is the best of them all, we wish him abundant success in his heavenly march.

It appears that the Elm Street Universalist society in Manchester has been suspended for want of pecuniary support, and the hall in which they have worshiped is to be open for concerts, exhibitions, etc.

Rev. D. C. Babcock has a lecture on "Our Nation's Peril," which he has delivered in several places this fall, with striking success. Nobody lectures on a better theme; and the manner in which Mr. Babcock puts his facts and figures, associated with his logic and rhetoric, makes the lecture one that will please as well as do any audience good. Give him a call; write to Nashua, N. H.

EAST MAINE.

At Searsmont, Rev. E. M. Fowler, pastor, the church and parsonage have been painted, and are very much improved in appearance. The state of things is encouraging, as the foundations have been laid for future good. Some have expressed a desire for salvation, and a few have found the Saviour.

At East Pittston, Rev. Mr. Nobody, pastor, there have been extensive improvements in our church; new gallery, desk and altar; pews grained, and walls and ceiling frescoed. It is now very neat and comfortable. The credit is due to the ladies and laymen. Rev. C. B. Besse preaches every other Sunday forenoon at Whitefield, and the people are greatly pleased with the services. At Pittston, his charge proper, he is highly esteemed, and very justly so.

Our church at Wiscasset, Rev. C. A. Plumer, pastor, has put on a new white dress, with very beautiful green trimmings (blinds), and is now the best looking, as it is the best church in that pleasant, un-Phoenixlike village.

This place begins to feel the influence of some new blood, through the Knox and Lincoln Railroad. It should have been called Bath and Rockland Railroad, as it lies between those two cities, and then strangers would know at once where it is. It runs across many streams, rivers, and ridges, and through several fluty ledges, and cost \$60,000 per mile, or two and three fourth millions of dollars.

Northwesterly from Wiscasset are Damariscotta Mills, Nobleton, and Jefferson, formerly one of the most Calvinistic regions in the State. Jefferson raised three Methodist ministers, P. Rowell, C. B. Besse, E. A. Helmershausen. The remainder of this territory, not wishing to be outdone by the upper part, furnished Rev. Messrs. B. B. Byrne, P. Rowell, W. L. Brown, and C. A. Plumer with excellent wives. And the supply is by no means exhausted. Any lonely clergyman, who will visit that region, will never sing again, with the tearful H. K. White:—

"It is not that my lot is low,
That bids this silent tear to flow;
It is not grief that bids me moan,
It is that I am all alone."

Though he may continue to sing,—

"No foot of land do I possess."

At Round Pond, Rev. P. Higgins, pastor, a sprightly village on a body of salt water of that name, one of our brethren, after the claim was fixed by the Quarterly Conference, said, "This claim will be paid, if we sell our last cow." It would be well if more charges, of more numbers and ability would show the same enterprise and spirit. Rev. John Batchelder, long a superannuate of this Conference, resides here, and is very happy in the fullness of the blessing of the Gospel of Christ.

Another roll of honor. Persons who give thousands of dollars to good causes just before they die, are deemed worthy of all praise. Very well. But why not have a roll of honor for those who have paid to, and prayed for these causes all their lives, and who have stood by the Church through all her trials, for so many years? Such as Watts Gibbs of Wiscasset, Alexander Yates of Bristol, Ward Adams of Waldo-boro', and many others too numerous to mention, whose record is not in the Book of Chronicles, but is all right above.

H.

MAINE ITEMS.

The fall term at the Maine Wesleyan Seminary and Female College at Kent's Hill, just closed, has been very successful. The attendance has been large, and the religious interest excellent. Some twenty have been converted in the school and vicinity during the term. The Sunday-school in the parish is prospering finely. The prospects of the Seminary were never better. It is a power for good in the Conference, and in the Church. The winter term will commence the first Monday in December.

The first Baptist Society at Livermore Falls have nearly completed a fine brick church, which will be dedicated in a few weeks. The society is prospering. Livermore Falls is a neat, beautiful village. The Methodist Church there is prospering.

The eighteenth anniversary of the Young Men's Christian Association of Portland was celebrated last Sabbath evening, at the Chestnut Street Church. The exercises were of a most interesting character. The report of the retiring President, Mr. John Russell, showed that during the year two hundred new books have been added to the library, increasing the catalogue to five hundred volumes. The receipts into the treasury for the year have been \$2,312.58; expenditures, \$2,330.24; leaving a small debt upon the Association. The Association has special charge of four or five Sunday-schools in and around the city, all of which are in a flourishing condition. During the past year the work of the Association has been very largely out of the city. The report shows that the meetings at the jail and on the wharves have been signally blessed, and that many souls have been converted. The question, "How shall we reach the young men in the city?" was discussed in an interesting and profitable manner, and it was agreed on all sides that greater activity is called for upon the part of the Association, as well as upon the part of the various churches represented in the organization.

At the Chestnut Street Church, last Sabbath, \$2,500 were raised for parish expenses. We understand that Bros. Boole, McDonald, and some of their associates are to hold meetings in this church, in connection with the pastor, Rev. I. Luce, the ensuing week, and that the other Methodist churches in

and around Portland are invited to be present, and participate in the services. It is hoped and believed that the attendance upon these meetings will be large, and that great good will be accomplished.

The revival in Centre Freeman, and on the New Portland Circuit continues with unabated interest. This increase of religious interest in that whole section is very largely owing to the camp-meeting held in New Portland in September last. The Camp-meeting Committee are making arrangements for a permanent meeting in that part of the Readfield District.

A site has been purchased, and a new house of worship is to be built in Belgrade the coming season. Considerable religious interest is prevailing in the town.

C.

NAPLES.—Rev. J. E. Walker writes: "The church here is enjoying a good revival spirit, and much permanent good is being done. Since Conference the brethren have painted their house of worship; also, nearly discharged a church debt, which, although not very large, has been an embarrassment to them for several years. The ladies have placed some very much needed carpeting in the house, adding much to its cheerfulness and beauty. The Sunday-school have been very much interested in a new library, purchased last spring, and we hope to continue the interest through the winter. Four were recently baptized, two added to the Church, and others to join soon. The Quarterly Meeting held here, Nov. 11 and 12, although the traveling was anything but good, was, however, a season of refreshing from the presence of the Lord. We look for much fruit. The people here are highly pleased with our excellent Presiding Elder, Dr. Webber, looking for much good from his presence. Our hearts have been gladdened by several conversions this year, and we earnestly pray and hope that God will yet more abundantly display His power in our midst."

The Ministerial Association of the Portland District, Maine, held its session with the Methodist Episcopal Church of Saccapappa, Nov. 13, 14, and 15. Bro. A. Sanderson, Presiding Elder, acting as Chairman. The opening sermon was preached on Monday evening, by Bro. D. H. Hanabergh, from John vi. 28 and 29. The prayer-meeting of Tuesday morning was one of deep spiritual power, and its influence was felt throughout the entire session. The first essay was by Mrs. George Taylor of Portland, on "The Christian Woman's Work," showing the need of visitors in our cities, and a hearty sympathy in the Woman's Foreign Mission work. The second article, on "Preaching," by Bro. J. Collins, urged the necessity of preaching the *knowable*, instead of theory. Experience is something that rationalistic Unitarianism cannot overthrow. The afternoon was mostly devoted to a discussion of Sunday-school work. The advantage of the Berean Lessons was urged, and the great success of many schools in using this series shown. The question, "How shall I interest my class," brought out the following replies: Thoroughly study the lessons, be baptized with the Spirit, be practical, be punctual. An experience-meeting was held in the evening, where the testimonies showed a good revival interest on many charges. The principal topics of Wednesday were, "Who are Eligible to Partake of the Lord's Supper," by Bro. H. F. A. Patterson, and "The Bible View of the Millennium," by Bro. S. F. Wetherbee. Both called forth considerable discussion. The severe storm caused a small attendance of the citizens of the place, but the brethren found the meeting one of interest and profit.

THE NEW HAMPSHIRE CONFERENCE SEMINARY.

LOCATION.

This institution is located at Tilton, on the Boston, Concord, and Montreal Railroad, eighteen miles north of Concord, near the outlet of Winnepesaukee Lake. Besides three regular trains that pass each way daily, it is the centre of stage lines from Gilmanton, New Hampton, and Franklin. It contains three churches, Methodist, Congregationalist, and Episcopal. The seminary site is elevated, and commands a view of natural scenery, that in extent, variety, and beauty is seldom equaled, and in healthfulness it cannot be surpassed.

PLAN OF THE INSTITUTION.

It unites the Seminary and Female College. Gentlemen are fitted to enter our best American universities, and ladies are provided with a classical course of four years, or a *belles-lettres* course of three years. Besides the studies in the regular curriculum, provision is made for book-keeping, penmanship, music, painting, and drawing, normal and theological studies.

TERMS.

The academic year is divided into three terms, two of thirteen weeks each, and one of fourteen weeks. This arrangement avoids the disadvantages experienced in those schools which still cling to the four term plan, at the same time giving an equal amount of schooling during the year. Many of our pupils can attend but one or two terms in a year, and they select the spring, or fall term, or both. To such persons a term of ten weeks is short. Three or four weeks longer would relieve them in season for winter teaching, or summer haying, at the same time giving them greater advancement in their studies. The fourth term reaches too far into the heat and business of the summer season, and it is the writer's observation that many who enter upon it, drop out at its middle, or before the close, leaving only a part to participate in the final examinations.

TUITION.

We have heard it remarked that the tuition is higher than in other schools of a similar character. This is a mistake. Indeed, it is cheaper. Before us lies a schedule of the tuition prices of a sister institution, not a thousand miles distant, with which this has been brought into unfavorable comparison, in the respect we are now noticing. The institution referred to has four terms, and is a fair representative of other four term schools. Its charge for several branches, per term, is the same as that here made, but in no case less, save in common English and penciling; but these being paid four times each year, instead of three, a balance remains in favor of our Seminary. A brief comparison between the four-term school and our own may be interesting:—

	Four-Term School.	N. H. Con. Seminary.
Common English,	\$5.00 per year, \$20.00	\$4.00 per year, \$16.00
Incidentals,	2.00 " " 2.00	.25 " " .25
French & German, each,	3.00 " " 12.00	2.50 " " 7.50
Crayoning,	6.00 " " 24.00	3.00 " " 15.00
Oil Painting,	9.00 " " 36.00	5.00 " " 20.00
Book-keeping, Natural and Mental Philosophy, Chemistry, etc., each,	1.50 " " 6.00	1.25 " " 5.00

Another item of comparison, though not directly connected with tuition, is the price of board. It is \$3.00 per week in each, but in the school alluded to, washing is not included, while in our own it is. Thus a careful comparison of catalogues shows our Seminary to be far cheaper than the institution which is thought to be her rival in the reasonableness of its charges.

FACULTY.

The present Board of Instruction is fully competent to sustain the high reputation which the school has enjoyed in former years. Rev. J. B. Robinson, A. M., President of the Seminary, fills the Chair of Mental and Moral Science. He is an Alumnus of the Ohio Wesleyan University. He has had an experience of many years as a teacher. During the four years he was connected with the Mt. Washington Seminary, near Cincinnati; afterward, President of Willoughby College. On his resignation from this institution, the esteem in which he was held by the Trustees and others, was expressed in the following flattering resolutions:—

Resolved, 1. That we all esteem and honor President Robinson as a Christian gentleman, prize him highly as a teacher and friend, and value him as a man of real worth.
2. That we all realize the loss our college sustains in his resignation, and deplore the circumstances which call him to other fields of labor.

He then became President of Fort Wayne College, in Indiana, which position he filled when called to the Presidency of the New Hampshire Conference Seminary and Female College. He has the immediate management of all the interests of the institution, connected with its boarding, as well as its educational department.

Prof. Sylvester Dixon, A. M., is a fixture here, having been connected with the school for twelve years as teacher. He has the charge of Mathematics and Natural Science, and has no superior in his department in the State.

Rev. John E. J. Buckley, A. M., teacher of Greek and Latin, entered the Sophomore Class at Dickinson College, at fourteen years of age—could have entered the Junior Class in Greek and Latin—and graduated in 1868, at the age of seventeen. Since graduation, while engaged in journalism, teaching and preaching, he has kept fresh in Greek, Latin and German, by daily study. Thus far he has given the highest satisfaction.

The Preceptress, Mary D. Emery, L. L. L., teacher of Rhetoric, Drawing, and Painting, has been connected with the school for several years, and is highly successful.

Miss Laura J. Reddy has charge of the French and German. New to New England, as are also Professors Robinson and Buckley, she, with them, needs an introduction. Daughter of Rev. Dr. Reddy, a graduate of Cazenovia Seminary, with several years experience, speaking readily both French and German, and highly recommended, she comes entitled to the largest confidence. She has made a very favorable impression, and we bespeak for her universal satisfaction.

Miss Ella J. Barrows, teacher of Instrumental Music, is well known by her past success in this department, and is the daughter of Rev. Dr. Barrows, ex-President of the institution.

The Trustees and patrons have reason to congratulate themselves on having teachers so thoroughly competent and efficient; and now having given them this formal introduction, we hope the friends of the Seminary generally, and especially the youth of our Methodist families, will avail themselves of this opportunity of an early acquaintance. C. W. MILLEN.

PLAN OF EPISCOPAL VISITATION.

FIRST DISTRICT. BISHOP JAMES to preside.

Texas Conference,	December 6, 1871,	Austin.
Louisiana,	" 14, "	New Orleans.
Mississippi,	" 21, "	Jackson.
Washington,	February 28, 1872,	Baltimore.
East German,	March 21, "	New York.
Troy,	" 27, "	Saratoga Springs.
New Hampshire,	April 3, "	Bristol, N. H.
Maine,	" 10, "	Gardner.

SECOND DISTRICT. BISHOP SIMPSON to preside.

N. Carolina Conference,	December 20, 1871,	Greensborough.
S. Carolina,	" 27, "	Charleston.
Virginia,	February 21, 1872,	Leesburgh.
Baltimore,	" 28, "	Baltimore.
West Virginia,	March 6, "	Wheeling.
Pittsburgh,	" 13, "	Allegheny City.
Central Pennsylvania,	" 20, "	Lock Haven.
Central New York,	April 3, "	Cortland.
New York East,	" 10, "	East Bridgeport.

THIRD DISTRICT. BISHOP SCOTT to preside.

Lexington Conference,	February 14, 1872,	Mayville, Ky.
Kentucky,	" 21, "	Covington.
St. Louis,	" 28, "	Kansas City.
Kansas,	March 6, "	Emporia.
Missouri,	" 13, "	Glasgow.
Nebraska,	" 20, "	Nebraska City.
North Indiana,	" 27, "	Muncie.
Wyoming,	April 3, "	Owego.
Black River,	" 10, "	Canton.

FOURTH DISTRICT. BISHOP AMES to preside.

Wilmington Conference,	February 21, 1872,	Laurel, Del.
New Jersey,	" 28, "	Trenton.
Philadelphia,	March 6, "	Philadelphia.
Newark,	" 13, "	Hackettstown.
Providence,	" 20, "	Providence.
New England,	" 27, "	Worcester, Mass.
Vermont,	April 3, "	Chelsea, Vt.
New York,	" 10, "	New York.

Bishop James has supervision of the work in India, China, and Japan; Bishop Scott in South America; Bishop Simpson in Mexico, Bulgaria, and Europe; Bishop Ames in all the territories.

NEW ENGLAND EDUCATION SOCIETY.—The Board of Managers of the New England Education Society will hold their regular Quarterly Meeting in the Committee Room of the Wesleyan Association building, Bromfield Street, Boston, on Wednesday, Dec. 6, at 2 P. M. Returns of beneficiaries, and applications for aid, will be made at this meeting. The low state of the funds requires special consideration. Life Directors are entitled to act and vote with the Managers.
Nov. 22. E. OTHERMAN, Secretary.

The Christian World.

MISSION FIELD.

"All the earth shall be filled with the glory of the Lord."—NUM. xiv. 21.

CONSTANTINOPLE.—The new American College located here is destined to accomplish a great work for Christianity in that city and surrounding country. A missionary recently visiting it, writes that—

"It stands perched high on the northern bluff of the Bosphorus, just above the old fortress of Europe. The site is the finest in the whole length of that classic Strait. The wonder is that the Turks should ever have surrendered so choice a spot for such a use. The building is a very handsome one, of stone, with Mansard roof. But even now it proves insufficient for the pupils who apply, even at the rate of tuition and board of \$200 for one year. Dr. Hamlin comes to America this fall for money to put up a second building. It quite jumps with the spirit of the times that he will also seek funds to found a female college of like character."

CHINA.—Intelligence has been received at our Mission Rooms that the missionaries in China are in danger. Some of them had been arrested, imprisoned, and beaten by a mob. Reports were circulated charging the foreigners with poisoning wells, and fountains of water, which had produced great excitement. Violence was threatened in several districts; three chapels and one bookstore had been destroyed. The principal opposition to the missionaries was confined to the mandarins, who are circulating the vile slanders referred to, for the purpose of exciting the hatred of the people against the native Christians. Let prayer be offered by the Church for the missionaries in China.

THE GOSPEL IS STILL POWERFUL TO SAVE.—The enemies of Christianity often testify unintentionally to its wonderful power. An old heathen priest, near Rangoon, India, said: "If I had the authority in this country, I would make way with these Christians. They are very few, it is true; but wherever they live, the people become unsettled about their ancestral religion. Here, for example, there is only one Christian with his family, and yet how many have become loose about their religion, and are inclined to take sides with him. I would kill them all off."

MEXICO.—The first native Methodist Church in Mexico, was recently organized with eleven members, in a densely settled community, about twenty miles from La Junta. Rev. Mr. Harwood writes very hopefully of the general condition of the mission work in that section. One native Mexican, with a heart yearning for the salvation of his people, is now studying for the ministry. This mission in no way interferes with the mission of the American and Foreign Christian Union in that country. The Union is doing a noble work, and should be sustained by all the Christian churches. Still, there is room in Mexico for the other missionary organizations beyond all the Union can do.

SWEDEN.—Bro. Witting, Superintendent of our mission in Sweden, writes to the Mission Rooms at New York: "The Lord is with us in a wonderful way in Sweden. Sinners are converted to God in almost every meeting we have, and the people of God are giving freely of their money to help advance his cause."

MISSIONARY CONCERNS.—Some of these meetings are seasons of great interest and power—the most interesting social meetings of the Church. Let them be held by every church—let the pastor and mission committee sustain them, and make them interesting. Let the people know what is going on in the great mission field, and they will give their money freely and liberally to the missionary cause.

MISSIONARY ADVOCATE.—Don't fail to read this interesting monthly. It is full of missionary items which should be spread before the Church. You will find in it much that may be used to advantage in the missionary concert. Don't fail to read and circulate the December number.

The Farm and Garden.

Prepared for ZION'S HERALD, by JAMES F. C. HYDE.
Any person desiring information on subjects in this department will please address its Editor, care of ZION'S HERALD.

CLEAN FIELDS.—Who that has driven about in New England has not wondered at the slovenly way some farms are managed? In many cases a strip along the walls, and a strip around every rock, if there happen to be any, is covered with bushes and blackberry-vines, which, besides covering some of the best land, serves for a home for noxious vermin of every kind known to the country. We have seen in some cases whole fields, embracing acres, thus allowed to grow up to bushes. Why is this so? What is worth doing, is worth doing well. If clean farming will not pay, slovenly farming certainly will not. Among the nuisances that grow about the walls are the wild cherry-trees, that afford a

breeding-place for immense numbers of caterpillars; so that let the farmer, or the neighbors be ever so careful with their apple-trees, they will be infested with these pests from the hedge-row. Again, all these bushes draw from the soil, and injuriously affect the crop, whatever it may be, that is grown alongside. It is not much work to destroy these nuisances, if taken before they have become large and well-rooted; but much or little, large or small, the work should be done thoroughly. Do not be content with merely cutting them down with the scythe, but go at them with grub-hoe, and pick-axe, and thus take them out, root and branch, and cultivate the soil for a year or two, and then there will be no further trouble. Let those who suffer in this way, try the remedy.

HEADING IN TREES.—We are often asked as to the best time to head in pear, peach, and other trees. We do this work any time from the first of November, after all the leaves have fallen, until the last of March, or first of April, when the buds begin to burst. If we wished to select the very best time, and could be sure to get the work done just then, we should prefer the latest month, a week before the buds begin to expand. We have, however, found it difficult to do this work late in the spring, and so have it done at the most convenient time through the winter. Pear, apple, peach, and some other trees that make too much growth, should be headed in. We would especially adopt this rule for the pear and peach. One advantage of cutting in the peach in autumn, is, that by so doing all the half-ripe wood is taken off, and only that left that can stand the winter well. With pears, one great object in heading in is to make them grow more stocky; and as they are almost always inclined to run up, to keep them within reach. Such trees are less likely to be blown about, and suffer from the effects of the wind; and there are other advantages to be derived from this course.

COVERING STRAWBERRIES.—As the season is at hand when this work should be done, we desire once more to call attention to the subject, hoping that our advice may be of service to some of our many readers. If you cover with horse manure, use only coarse, strawy manure, and cover just enough to keep off the sun, but be very careful not to get on so much as to kill the vines. If you use hay, you can use a little more covering, though it is not necessary to have a thick coating. If evergreen boughs are used, and they answer very well, then there is no danger of injury from the covering. Cover by the first of December, and keep it on until about the first of April. Some seasons it may do to remove it a little earlier. Sometimes, when hay is used, and there is an open winter, it is liable to be blown off, and thus expose the plants; and in gardens where one wishes to be very particular to keep it on, a few bean-poles, brush, or anything else may be laid on that will here and there bind the hay, and keep it in place.

PRUNING GRAPEVINES.—Though we have time and time again written upon this subject, we are asked almost every day, as to the best time and mode of pruning grapevines. We have replied, in brief, that the best time is November and December, though the work may safely be done as late as February. The best way to prune, given in a few words, is to cut back all the laterals, or new wood to two or three eyes, except where it is desired to extend the vine. After all space is once covered, that you want the vine to cover, then cut back all the new wood, leaving only eyes, or buds enough, and those the largest and best, to throw out fruit, bearing shoots or branches for the next season.

WORK FOR THE SEASON.—Raspberries should be laid down, and covered with earth.

Grapes, if not hardy, should receive the same treatment.

Blackberry-bushes can be bent down, and covered with earth, boughs, or rubbish of most any kind. Such treatment generally ensures a crop.

Plough all the land, both old and new, that is to be planted next season.

Manure should be got out into heaps in the field, and covered so as to prevent loss.

Herbaceous Plants, Pinks, etc., in the flower garden, should receive attention. A covering of horse-manure will help some, while others can be better protected with boughs, straw, hay, or something of that sort.

Obituaries.

Mrs. LAURA M. EASTMAN, the subject of this memoir, was the daughter of Wm. H. and Caroline E. Hartwell, and at the time of her death, their only child. She was born in Mt. Vernon, Me., on the 30th of October, 1837. She was converted in 1856, under the pastoral labors of the Rev. Mr. Sanderson, while residing in Augusta, Me. She was married, in 1859, to Mr. J. Fred. Eastman, who, with three small children, is left behind to mourn their loss. After her marriage she went with her husband to reside in Boston, where both became connected with the North Russell Street Methodist Episcopal Church. In

1862 they came to California, and settled in Marysville. The next morning after their arrival they joined the Methodist Episcopal Church in that place, in communion with which they have remained until her death. Possessed of a delicate physical constitution, she was often the victim of much suffering, which she always bore with patience and resignation. When at last the fatal illness came, she expressed herself void of fear for the future, and only regretted the sundering of the sweet ties that bound her to her earthly home. God grant that this separation may only be for the balance of earth's pilgrimage. She sweetly fell asleep in Jesus on the 3d of November, 1871.

C. V. A.
PLINY PARKER, esq., died in Hebron, Conn., Sept. 30, aged 73 years.

Bro. Parker will be remembered by many of the older ministers of our Church as the son-in-law of the late Jonathan Page, of Hebron, who, with Fathers Burroughs, Griffin, and Stocking, all local preachers, gave character to Methodism in the western part of what is now the Providence Conference fifty years ago.

Bro. Parker remained a member of the Church for years after Hebron had ceased to be a regular appointment; and though worshipping with another congregation, still retained his early affection for the Church of his choice. The young ministers who for several years were called to supply the pulpit in Hebron, found in Bro. Parker a wise and fatherly counselor, and held him in grateful remembrance. Naturally of a desponding disposition, he always judged himself severely; so that, though possessing considerable talent, and adorning his profession with a consistent life, he was ever disposed to reckon himself one of the least of the children of God. After long and severe affliction, both mental and physical, he passed away to be "forever with the Lord."

J. MATHER.
Died, in Marblehead, Oct. 1, 1871, SARAH G. SWETT, wife of Woodbury Swett, aged 71 years.

Sister Swett joined the Methodist Episcopal Church in Marblehead in 1821, under the ministry of Jotham Horton. She received her early Christian culture in part through the ministry of many of the eminent fathers of the New England Conference, such as Pickering, Kibby, and others. She was drawn by the word which they preached into daily intimacy with Christ, and to a strong affection for the Church of her choice, holding all its interests dear to her heart to the last moment of her life.

Her last sickness was protracted, but through months of increasing bodily weakness her faith in the cross held her peaceful heart steadily to the hope of a glorious immortality. Her departure at last was a momentary translation from converse with earthly friends, in bodily strength seemingly as great as it had been for weeks, to the society of Christ and the redeemed.

Nov. 10, 1871. Z. A. M.
Died, in East Falmouth, Mass., Oct. 23, 1871, Miss REMEM- BER N. TOBEY, aged 69 years, 9 months, and 25 days.

Sister Tobey was born in Sandwich. Her parents soon removed to this place, where she remained till her death. Converted to God at a camp-meeting in Eastham in 1827, she joined the Methodist Episcopal Church in 1830, and was a devoted member of the Church up to her death. Her ardent attachment to the means of grace, and liberality in giving to support the cause of God, evinced the genuineness of her religion.

She was of a meek and quiet spirit; her religious life like the calm, undisturbed lake; her peace and enjoyment, though not ecstatic, was satisfying to her heart. Her last words to her brothers and sisters were, "Be faithful." After serving God and the Church forty-one years, she sweetly fell asleep in Jesus. One very remarkable instance: A few months before her death, the last time she was enabled to attend church, was the communion Sabbath; at the same altar there were kneeling with her her three brothers and their wives, and her two sisters.

C. STOKES.
NATHANIEL ALLEN, one of the oldest members of the Methodist Episcopal Church of South Harwich, died on the 29th of October, 1871, just as the Sabbath-day ushered in.

He had walked in the light of the Lord for thirty-six years. He dearly loved the cause of God in its Methodist form. He suffered very much, very long, and patiently. He was ready, standing by the river when the "Boatman" came, anxiously looking towards the heavenly shore. No better man could be found in this region; made so by the power of Divine grace. He exhorted the unconverted in his dying hours, as he had done in health, to be "reconciled to God." He

"Longed to behold Him arrayed
In glory and light from above;
The King in his beauty displayed,
His beauty of holiest love."

He was in his 70th year. He desired the following text, from 1 Cor. ii. 9, 10, to be used on his funeral occasion: "Eye hath not seen," etc.

JOSEPH MARSH.
ELIZA W. H. WADE, wife of Joseph B. Wade, and only daughter of George W. and Hestie A. Howland, died at New Bedford, Mass., Oct. 6, 1871, aged 32 years.

The deceased was converted, and joined the Methodist Episcopal Church in 1857, under the labors of Rev. H. S. White. Her cheerful, ardent piety, in addition to a disposition naturally amiable, won her a large place in the affections of the Church. Her religion stood the test of a long and painful illness, and she died, as she had lived, a triumphant believer in Jesus.

E. M'C.
Died, in Chicopee, Mass., July 12, 1870, Mrs. HARRIET COWLES, wife of Mr. John S. Cowles, and daughter of Philip Grant.

She was an esteemed member of the Methodist Episcopal Church in Chicopee, was sustained in her protracted sufferings by a lively Christian hope, and died in great peace.

F. F.
Boston, Nov. 10, 1871.

WM. STORER died Nov. 12, 1871, aged 67 years and 8 months.

Bro. Storer has been a faithful Christian some thirty-five years. Most of this time he was a laborer in the Sunday-school, and during several years a class-leader. He was a man of few words, but delighted in religious conversation. Though not able to labor for more than six months before his decease, yet he often thanked God that he felt little pain. The Sabbath on which he died was one of great peace and joy to him, as he expressed to friends, and then he slept in the arms of his Master.

D. H. HANABERGH.

GEORGE COLLIER died in Turner's Falls, Oct. 1, 1871, aged 25 years.

Just before he died he was very sick. He found his Saviour about a year ago, and very quietly but firmly held to him, until called into the other apartment of God's house.

W. G. LEONARD.

Widow MARY FRENCH was found dead in her bed on the morning of October 5. She had been somewhat unwell for some days, but so as to be about her work. She was an old member of the Methodist Episcopal Church in this place. Her age was 69 years, and she was the first and only member we have lost by death during the two and a half years of my connection with this Church.

A. R. LUNT.
Epping, N. H., Nov. 13, 1871.

SHELDON COLVIN died in Phenix, R. I., Nov. 11, aged 90 years and 9 months.

For more than fifty years he had maintained an irreproachable Christian profession, and the promise, "Thou shalt come to thy grave in a full age, like as a shock of corn cometh in, in his season," was clearly verified in his death.

HERALD CALENDAR.

Knarange Ministerial Association, Lebanon, N. H.	Dec. 11
Readfield District Ministerial Conference, Farmington, Me.	Dec. 11
Union Meeting of Ministerial Associations, Bellows Falls, Vt.	Dec. 19-21
Rockland District Ministerial Association, Sheepscott Bridge.	Jan. 15-17
Norwich District Ministerial Association, Unacville.	Feb. 5

WANTED.—Zion's Herald, Nov. 3, 1870.

POST-OFFICE ADDRESSES.

Rev. J. Wesley Coolidge, Hancock, N. H.

Money Letters Received to Nov. 18.
F. Blunt; C. E. Hawkins, M. Hamilton, L. Hill; J. E. Jume; J. B. Lapham, O. P. Livingston; W. E. Marley, M. D. Miller; A. A. Pugsley, O. Perrin; W. E. Palmer, B. Povey; S. E. Quimby; R. M. Roberts; S. P. Sears, S. P. Snow; T. B. Tupper, M. S. Terry; W. G. Whittle.

Methodist Book Depository.

Money Letters Received from Nov. 11 to Nov. 18.
E. M. Anthony, S. Allen, W. Applebee, P. H. Andrew; D. E. Brundage, D. P. Bragg, E. G. Bloomfield, J. Baker, A. Boothby, Henry Bradley; Geo. Canham, H. B. Cady, A. Church, W. Coggeshall, L. Candlin, Thos. Cowies, Geo. H. Child; C. K. Evans, David Elder; L. Fish, J. A. Foster, W. C. Furnell; D. Godfrey, C. H. Goldswaiter; H. Harris, N. Hobart, Thos. Hillman, R. H. Hill, C. N. Hineley, J. A. Hatcher, C. E. Hammett, J. Hayes; P. Jaques, W. Johnston; C. A. King; S. Leader, J. W. Luther, E. A. Lyon, C. K. Ladd; J. E. Masterman, D. H. Macomber; C. A. Merrill, H. A. Matteson, H. Meacham, W. H. Moore, George S. Macomber, J. Mitchell; D. D. Nye, A. Noon, G. C. Noyes; L. A. Peckham, M. W. Primes, A. S. Palmer, W. P. Poind, Geo. W. Paine; S. J. Robinson, E. M. Richardson, J. M. Richardson, J. A. L. Rich; W. Silverthorn, E. S. Stubbs, S. P. Snow, L. A. Spaulding, W. M. Scott, M. M. Sterling, F. W. Stevens, M. Stockbridge; J. H. Trask, N. Tilden, C. P. Taplin, W. N. Taylor; W. Underwood; W. H. Williamson, N. P. Wiley, N. W. Wilder.
J. P. MAGEE, Agent, 38 Bromfield St., Boston.

Acknowledgments.

I am happy to acknowledge the receipt of another donation from a lady—\$20 from Mrs. Oued Nickerson—to be credited to the Methodist Episcopal Church in Hartford, Providence Conference. I would also acknowledge sundry collections recently paid by churches in the New England, New Hampshire, Vermont, and Providence Conferences. The Managers earnestly request the taking and forwarding of collections as largely and early as possible, as the demands on their funds are great and increasing.
Please to forward money to J. P. Magee, or myself at 38 Bromfield Street.
S. OTHMAN, Sec. and Treas. N. E. Ed. Soc.

Commercial.

BOSTON MARKET.
WHOLESALE PRICES.

November 25, 1871.
GOLD.—1.10% @ 1.10%.
FLOUR.—Superfine, \$5.75 @ 6.00; extra, \$6.75 @ \$7.00; Michigan, \$7.00 @ 8.50; St. Louis, \$8.00 @ \$11.00; Southern Flour, \$7.00 @ 10.50.
CORN.—Western Yellow, 88 @ 90 cents; Western Mixed, 85 @ 86c. bushel.
RYE.—\$1.00 per bushel.
OATS.—22 @ 23c. bushel.
SHORTS.—\$0.00 @ 28.00 per ton.
FINE FEED.—\$20.50 @ \$1.00 per ton.
APPLES.—\$2.50 @ 4.50 per bbl.
SEED.—Timothy, Herd's Grass, \$3.75 @ \$4.50; Red Top, \$6.25 @ 6.50 per sack; R. I. Bent, \$3.00 @ 3.50 per bushel; Clover, 13 1/2 @ 14 1/2c. per lb.
PORK.—\$17.00 @ 20; Ward, 9 1/2 @ 10 1/2c.; Hams 11c.
BUTTER.—25 @ 26c.
CHEESE.—Factory, 12 1/2 @ 14c.; Dairy, 10 1/2 @ 12c.
EGGS.—28 @ 34 cents per doz.
DRIED APPLES.—5 @ 10c. per lb.
HAY.—\$20.00 @ \$3.00 per ton, as to quality.
POTATOES.—\$1.50 @ 2.25 per bbl.
SWEET POTATOES.—\$2.00 @ 3.50 bbl.
BEANS.—Extra Pina, \$3.00 @ 3.50; medium, \$2.50 @ 2.75 bush; common, \$1.50 @ 2.00.
LEMONS.—\$4.50 @ 5.00 per box.
ONIONS.—\$2.25 @ 2.50 per barrel.
CARROTS.—\$1.50 @ 2.00 per bbl.
TURNIPS.—\$1.25 @ 1.75 bbl.
CABBAGE.—\$3.00 @ 9.00 per hundred.
MARBOW SQUASHES.—\$1.50; Hubbard, 2.37 per cwt.
CRANBERRIES.—\$3.00 @ 10.00 per bbl.
QUINCES.—\$6.00 @ 8.00 per bbl.
POULTRY.—15 @ 20 cents per lb.
REMARKS.—There is a moderate call for Flour, at prices unchanged. But little call for seed. Pork unchanged. Hams 1 cent lower. Eggs firmer. A heavy supply of Poultry. Quinces are diminishing in market, with a shade firmer feeling in the trade.

Marriages.

In this city, Nov. 18, by Rev. W. G. Babcock, Francis A. Blanchard to Miss Amanda S. Damon.
In Hyde Park, Oct. 17, by Rev. E. S. Best, Jesse G. Downes, of Bath, Me., to Miss Jennie C. Hill, of Hyde Park.
In the Methodist Episcopal Church, Marblehead, Sept. 28, by Rev. Wm. D. Bridge, Edmund S. Glover to Miss Mattie A. Rogers, at the Parsonage, Oct. 16, Wm. L. E. Bassett to Miss Mary E. Haskett; at their own residence, Nov. 3, Wm. P. Goss to Miss Annie A. Bartlett; at the residence of Mr. George T. Farnell, Nov. 10, John G. Miller to Miss Mary Minot Farnell, all of Marblehead.
In South Deerfield, Nov. 21, by Rev. A. Baylies, Joseph Lupt to Margaret Jackson, both of Deerfield.
In Townsend Centre, Nov. 15, by Rev. D. H. Morse, Rev. W. E. Tisdale to Miss Almira J. Adams, of Townsend.
In Truro, Nov. 14, by Rev. L. Sherman, Gamaliel P. Atkins to Miss Hulda A. Higgins, both of Truro.
In Providence, Nov. 14, by Rev. D. H. Kia and Rev. G. L. Westgate, Henry A. Fildes, of Centerville, R. I., to Miss Lizzie Bennett, daughter of Preston Bennett, of Centerville.

NORTHERN CHRISTIAN ADVOCATE

For 1872.

D. D. LORE, Editor.

The NORTHERN CHRISTIAN ADVOCATE, the long-tried friend of Christianity, Methodism, and morality, in Central and Western New York, presents its claims for the continued support of the members of the Methodist Episcopal Church and others, for the year 1872. Because

1. Of its Character. The NORTHERN CHRISTIAN ADVOCATE is a Religious Family paper. It offers to its subscribers more family reading for the same money, than any other religious paper published. It contains regularly the following departments: FIRE-SIDE READING, LITERARY, SCIENTIFIC, TEMPERANCE, AGRICULTURE, MISSIONARY, SUNDAY-SCHOOL, and RELIGIOUS and SECULAR INTELLIGENCE, besides a large variety of Correspondence and Miscellaneous reading. The Editorial pages discuss the leading religious and moral questions of the day, and urge practical piety. For variety and interest, it is not surpassed. It gives to its subscribers about thirty-eight columns of matter each week, suitable for the entertainment and instruction of general readers, being equal to a good-sized volume of a hundred pages.

2. Its Advertisements. The NORTHERN CHRISTIAN ADVOCATE, while a most desirable advertising medium, because of its extensive circulation, and the character both of the paper and its patrons, has kept this department within the smallest possible limits and studiously avoided making its columns starting hand-bills embellished with large type and poor pictures, which in our judgment, greatly offend against good taste in getting up religious newspapers.

3. Price. The NORTHERN CHRISTIAN ADVOCATE is published at \$2.00 per year. The same that was paid for it when about half its present size. It is now a large quarto with eight pages.

4. Its Church Relations. The NORTHERN CHRISTIAN ADVOCATE is an official paper of the Methodist Episcopal Church, founded, sustained, supervised and owned by the Church, for the purpose of safely promoting and conserving Methodist doctrines and institutions, and spreading Scriptural holiness through the land. It is conducted to promote the cause of Christ, not only by its teachings, but every dollar it makes above its expenses is appropriated to the same object, under the supervision of the Church. Not a cent goes to enrich any individual or corporation, or to promote any party purpose.

NEW INDUCEMENTS.

1. Assistant. We are happy to announce to our readers, that we have secured the services of Rev. DWIGHT WILLIAMS, of the Central New York Conference, as our assistant.

2. A Year fourteen months long! We propose to make one long year, for the benefit of all new subscribers to the NORTHERN CHRISTIAN ADVOCATE. On and after November 1st, 1871, all new subscribers shall receive the paper, from the date of their subscription to January 1st, 1872, for \$2.00. Those who get their subscriptions to us by the first of November, will have fourteen months in their year. Send your names at once.

3. Missionary and Christmas numbers. These extras of the NORTHERN will be included in the extra two months. They are the two most popular numbers of the whole volume. Our MISSIONARY PAPER has been pronounced the best MISSIONARY document published by the Church, and our CHRISTMAS PAPER, undoubtedly popular with the young folks. The NORTHERN is the only paper that publishes such extras; they should be a sufficient inducement to secure a thousand new subscribers.

PLACE OF PUBLICATION.

The Agents have made arrangements to remove the NORTHERN CHRISTIAN ADVOCATE from Auburn, where it has been published for thirty-one years, to the city of Syracuse. We purpose to issue the first number of the next volume, January 1st, 1872, from our new office.

CARPETS! CARPETS!

JUST LANDED,

New Patterns of

English Wiltons,

English Velvets,

English Brussels,

WITH

BORDERS TO MATCH.

ALSO,

A Large Assortment of

HEAVY THREE-PLY

—AND—

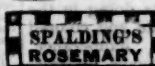
Extra Super Ingrain Carpets

—AT—

Low Prices.

FOWLE, TORREY & CO.,

164 WASHINGTON STREET.



Causes hair to grow on bald heads, renders it soft, and prevents its falling out. It is the best hair-dressing in use. Sold everywhere.

E. M. SKINNER, 297 Tremont St., Boston.

OFFICE OF

FISK & HATCH,
BANKERS AND FINANCIAL AGENTS
OF THE
CHESAPEAKE AND OHIO RAILROAD COMPANY.

No. 5 Nassau St., New York.

The rails are being laid on the Western Division of 100 miles of the extension of this

GREAT EAST AND WEST TRUNK LINE, which in a short time will be ready for general travel and traffic, and for the transportation of Kansas coal to the Ohio River for the Western markets.

The earnings of the Eastern Division of 227 miles as a local road, awaiting the completion of the Middle Division of 100 miles, will reach, this year, nearly \$200,000.

The total cost of the entire road, and the large equipment required for its mineral and through traffic, will be fully \$30,000,000.

The total amount of the FIRST MORTGAGE BONDS which we are now selling, is FIFTEEN MILLION DOLLARS, of which ONLY ABOUT FOUR MILLIONS remain unsold, the proceeds of which, with the cash on hand, will be ample for the completion of the Entire Line.

The inducements they offer to investors are:—

A perfect security.

Great popularity and a high price when the road is finished.

The same rate of interest as Five-twenties.

Principal and interest both payable in United States gold coin in New York City.

Their present low price (93 and accrued interest from Nov. 1) which is about 20 per cent. less than Five-twenties, with equal certainty of payment of interest and principal.

We recommend them to our friends and customers with the same confidence with which we have always recommended the UNITED STATES GOVERNMENT and the CENTRAL PACIFIC BONDS.

We continue to buy and sell CENTRAL PACIFIC BONDS at the market price, and fully expect they will, in time, reach the price of Five-twenties. They are dealt in at all the principal money-centres of the country; the Company have none left, and can issue no more, on their Main Line, as the amount was fixed by act of Congress at \$35,000,000; the property pledged to secure the bondholders is

WORTH FULLY ONE HUNDRED MILLIONS; the net receipts of the road for the year will be nearly three times the interest payments thereon.

The CHESAPEAKE AND OHIO BONDS are issued in \$100, \$50, \$1000; either coupon or registered; interest, six per cent., gold, payable May and November.

The CENTRAL PACIFIC BONDS are all for \$100 each, interest six per cent., gold, payable January and July, in New York City.

We buy and sell FIVE-TWENTIES, TEN-FORTIES, EIGHTY-ONES, and CENTRAL AND WESTERN PACIFIC, or receive them in payment for CHESAPEAKE AND OHIO BONDS at their current market price.

Orders for Chesapeake and Ohio Bonds, accompanied with Drafts or Checks, may be forwarded to us by mail. Bonds or money may be forwarded by any respectable Express Company at our expense, and the Chesapeake and Ohio Bonds, in exchange, will be sent by return Express, charges paid.

Deposit accounts of banks, bankers, and others received, on which we allow interest at the rate of four per cent. per annum. Checks drawn on us are payable on presentation, without notice, the same as a National Bank.

Certificates of Deposit, bearing interest at special rates to be agreed upon, will be issued to Savings Banks, Institutions, Trustees of Estates, and others having sums of money awaiting investment.

Orders for Investment Stocks and Bonds, executed at the Stock Exchange. Government Securities bought and sold, as usual, at current market rates.

HARVEY FISK.
A. S. HATCH.
FISK & HATCH.
Nov. 9, 971 44 csw

Just Received per Steamer.

PARIAN

From the celebrated manufacturers of

W. T. COPELAND & SON, and MINTON & CO., Staffordshire, Eng.

The following are some of the subjects: Canova's Dancing Girl, King Lear and Cordelia, Egypia, Sunshine and Storm, John Anderson my Joe, Uncle Toby, Young Shriner, Young Emigrant, Capt.'s Contending, Noble and Dauntless, Sympathy, Securities, Master Darcy and Little Nell, Busts of Dickens, Flora, and Clytie.

Also, a fine assortment of

RICH VASES AND BRONZES,

Dinner and Tea-sets of New Styles of Decorations,

Short TOILET SETS for Set Basins,

FINE GLASS WARE,

Suitable for

CRYSTAL WEDDINGS

—AND—

HOLIDAY GIFTS.

WEDGEWOOD Tea-sets and Pitchers,

SILVER PLATED WARE AND CUTLERY,

And a full assortment of

CHINA AND CROCKERY WARE.

Wholesale and Retail,

D. B. STEDMAN & CO.,

124, 126, and 128 Summer Street,

Opposite South Street, csw

JOHN HANCOCK

Mutual Life Insurance Co.

Sears Building, Boston.

GEORGE P. SANGAR, PRESIDENT.

FARNHAM PLUMMER, VICE PRESIDENT.

GEORGE E. AGER, SECRETARY.

E. F. CHILDS, SUPERINTENDENT AGENTS.

GERRY & SLACK,

General Agents for Boston and Vicinity.

Good local or soliciting Agents wanted on liberal terms.

Apr. 20, 261 csw

WALTHAM WATCHES,

From \$15 to \$400.

Also, NEW WATCH for Boys—just out. Send to H. O. FORD & CO., 84 Tremont St., Boston,

for Illustrated Circular. Goods sent C. O. D. Charges supplied at reduced prices.

Apr. 6, 81 261 csw

The Secular World.

THE NEWS.

Domestic.

The City of New London, one of the Sound steamers, plying between New York and New London, was burned on the Thames last week, and seventeen of the crew and passengers are supposed to have been lost. The fire originated in the engine-room. When first discovered, the steamer was headed for the shore, and the passengers threw themselves overboard.

The Grand Duke Alexis has been accorded a magnificent reception in New York. He visited Washington, was introduced to the President, meeting with an ovation on the way. On the 24th, in company with a number of military and naval officers, and gentlemen and ladies, he visited the forts in the harbor of New York. Sunday, the Duke attended Divine service at the Russian Chapel. The religious services consisted in the liturgy of the Greek Church, and the singing of the *Te Deum* by a chorus of ten Russian voices. The Duke was attended by Admiral Possiet, Captain Sharoff, Consul-General Bodisco, Vice Consul Schultze, and half a dozen officers of the fleet. About eighteen persons attended the service altogether. The Duke remained standing during the entire service. Religious services were performed on the frigates Bogotire and Svetlana. He will visit Boston, December 7, by invitation of the Mayor and Aldermen.

Winter has invaded the West. A Fort Shaw despatch says, that two companies of the Seventh Infantry, while returning from Fort Browning on the 24th, were caught in a fearful snow storm. Several were badly frozen. The thermometer was 30 degrees below zero. There have been great snow-slides in the canyons of Utah, occasioning serious loss of life. In western Kansas, large numbers of Texas cattle were frozen to death. Five bodies, supposed to be buffalo-hunters, were brought into Kansas City, and great anxiety is felt for other hunting-parties.

Connolly, ex-Controller of New York, and one of the Irish tyrants who have ruled and robbed that city in the interest of the Papal Church and themselves, was arrested last week, on charge of fraud similar to that brought against Tweed. His bail was fixed at \$1,000,000, but as yet no friend has come forward to help him.

Gen. Schofield has issued stringent orders concerning military operations against the Apache Indians of Arizona, the effect of which will be to compel them to go on their reservation, and remain there, where they may be protected and fed, or take the alternative of extermination.

It is proposed to hold a national convention in Cincinnati, for the purpose of securing the recognition of the Deity in the Constitution of the United States.

Great Britain.

The Prince of Wales has been suffering from typhoid fever, and for a time his life was despaired of. At the last accounts he was improving.

Sudden and severe coldness of the weather causes great distress among the unprepared poor. The police returns show that within the city limits, seventeen deaths have resulted immediately from the extreme cold, since the ice first appeared. Measures are being taken to provide fuel and clothing for the suffering.

A colliery explosion occurred on the 23d, near Bromwich, while the men were at work. Eight miners were killed. A similar accident is reported in a coal mine near Haversford, by which twenty men were injured, but no one killed.

France.

A large number of sympathisers with ex-Emperor Napoleon recently made a demonstration in his honor. They trav-

ersed the Faubourg St. Germain with shouts of "Vive Napoleon." There was no attempt by the police to interfere with the demonstration.

A despatch from Versailles says that the commission for the arbitration of the Alabama claims will meet at Geneva on the 12th of December, and its sittings will continue all winter. About five thousand cases will be presented for the consideration of the commission.

The French government has resolved, it is said, to support the motion for the return of the seat of government to Paris at the next session of the assembly.

EDITORIAL ITEMS.

Rev. C. W. Cushing, Principal of Lassel Seminary, Auburndale, offered to board and educate four young ladies of families burned out by the Chicago fire. Rev. Mr. Parkhurst has sent the answer to this very generous offer in the shape of four nice girls, members of Grace Church. They arrived last Saturday evening, and find this beautiful school a fine exchange for Chicago shanties. This offer is as good as \$2,000. The school is about full, and its prospects excellent. It deserves success, and will win it. Our other Church schools could make a like offer. A graduate of Middletown worth \$30 to 40,000, was utterly burned out in the Lake Huron fires, and reduced to poverty, and has had to go back to teaching for a living. His son was ready for college, a fine young man, and has had to give it up and go into a store. Middletown should offer him free education, if no more. Let Bro. Cushing's private liberality be emulated by our public institution.

It will be remembered that Rev. Mr. Ellis, pastor of Joy Street Baptist Church, of this city, was refused supper on the Fall River boats a year ago. He brought a suit for that refusal, and last week judgment was rendered against the company, and a fine of \$400 imposed—served them right. Rev. J. B. Dunn was his chief witness. He saw the whole outrage. They not only refused to serve him, but tried to pull his chair from under him. They have treated other gentlemen in like manner. This may teach them and the Revere, and other like minded public waiters how to behave towards their guests.

Rev. J. Miley's name in the Committee of the next Annual Missionary Convention is printed Rev. J. Miley.

The note of the *Transcript* referred to in a previous page was not editorial, but in the editorial column. It has not quite yet made itself formally and editorially the organ of that religious body, though it allows a great deal of such initial editorialism, initial in more senses than one. It will soon we trust be elevated into the regular place of organic utterance. It deserves that honor from the Association.

The *Methodist Advocate*, published in Atlanta, is loyal to the Church, and the country, and is doing a good work in the South. It should be helped by Northern subscriptions. Read it, and help it.

See Dr. Rhodes' advertisement, all who are suffering from curvatures and deformities.

THE METHODIST ADVOCATE.—This paper is published weekly, at Atlanta, Ga., at two dollars a year, and is the official journal of the Methodist Episcopal Church in the South. It is vigorous, sprightly, and is the organ through which our best minds in the South find utterance. It speaks out boldly, yet prudently, for the interests of the Church, loyalty to the Government, and obedience to law, and is the best exponent of our Southern work to be found. Our people in the North should aid in its support. All who wish to know what the Church is doing in the South, among both the white and colored population, in education, temperance, church building, Sunday-schools, revivals, and all the work of the Church; how our

brethren treat other churches, and how they are treated in return; who wish to know all about our Southern work should take THE METHODIST ADVOCATE.

Address HITCHCOCK & WALDEN, Nov. 30, 21 Atlanta, Ga.

EXAMPLE FOR THE LADIES.

Mrs. CARRIE S. SLATER, Newark, N. J., has operated a Wheeler & Wilson Machine 18 years; for the last 13 years on her own account sewing in families, and earned in that time \$11,000: married, borne two children, done her own sewing, and attended to other household duties.

THE YOUTH'S COMPANION.—The safest and best paper of its class that can find a place in the family.

WANTED.—Five hundred houses to furnish with Carpets, Furniture, Bedding, etc., on weekly or monthly payments. No objections to cash. Apply at

CUNNINGHAM'S EMPORIUM, 296 Washington Street, Boston.

Burnett's Kalliston is the best cosmetic.

Whitcomb's Asthma remedy—sure cure. Feb. 2, 30th cov.

Business Notices.

BOYS LITTLE DREAM.

Boys little dream, while they are BOYS If they shall live till they are men, How many things will mar their joys, How much they'll meet to cause them pain. They little dream how cares will press, Causing them anxious days and nights; How bitter foes may bring distress, By tramping on their dearest rights; They seldom dream they'll not buy CLOTHES, Coat, Pants, Vest, Hat, and Shoes complete, As they do now at GEORGE FENNER'S, Corner of Beach and Washington Street.

Dandruff can be removed by the use of Burnett's Cocaine; also Irritation of the Scalp.

HEADACHE AND DIZZINESS.

Such as arise from a diseased condition of the stomach and blood, can be easily removed by using FOLAND'S HUMOR DOCTOR, which has no equal as a blood-purifier or regulator in the numerous diseases of the stomach. It is a capital aid to nature in Dyspepsia, affording relief when other remedies fail. Prepared at the New England Botanical Depot, 100 Hanover Street.

PULMONARY AFFECTIONS are the scourge of New England; but with the use of White Pine Compound most of the suffering incident to these diseases can be removed. For sale by all Druggists.

THE CHRISTIAN BANNER for 13 months (50 cents) and the New Year National Family Almanac (20 cents), will be sent to any address on receipt of 50 cents, by American Tract Society, 117 Washington St., Boston.

CARPETS FOR THE PEOPLE.

17 Carpets for the People, at popular low prices from the auction trade sales in New York, the past week. Large lines of English Tapestries, Three Pys, Extra Superdies, Kidderminster, Floor Oil Cloth, etc., with which our customers will be supplied at less than the market prices, at our new warehouse, 76, 78, 80 and 82 Friend St., second building from Hanover St. NEW ENGLAND CARPET COMPANY, Boston.

17 Carpets at Low Prices. 1,000 rolls Floor Oil Cloth, of the beautiful enameled finish, for sale at manufacturer's prices at our new warehouse, 76, 78, 80 and 82 Friend St., second building from Hanover St. NEW ENGLAND CARPET COMPANY, Boston.

17 Carpets at Low Prices. 250 pieces of English Tapestries, from the auction trade sale of Wilmerding and Morris. NEW ENGLAND CARPET COMPANY, Boston.

17 Carpets at Low Prices. Kidderminster Carpets for 42 cents per yard, 30 rolls from the auction trade sale just received by the NEW ENGLAND CARPET COMPANY, Boston.

1,200 English Crumb-cloths with borders, from auction at almost half value, just received by New England Carpet Co.

25 PIECES UNION INGRAIN CARPETS for 30 cents per yard—which is less than the cost of production—just received from the trade sale in New York of the 12th inst., at the new warehouse, 76 to 82 Friend Street, second building from Hanover St. NEW ENGLAND CARPET CO.

THE CHEAPEST YET.—Yard-wide Carpetings, in imitation of 2-Pys, for 27 cents per yard. We have just received 100 rolls of these goods from Saxony, England. They are the best low-priced carpet that has ever been offered in this market. NEW ENGLAND CARPET CO., at our new warehouse, 76, 78, 80 and 82 Friend St., second building from Hanover St. Boston. Nov. 9, 48 41.

MUNICIPAL BONDS—TEN TO TWELVE PER CENT. INTEREST.—We offer for sale the bonds of Counties, Townships, Cities, and School Districts at prices that will yield interest at the rate of ten to twelve per cent. per annum. Send for a descriptive price list.

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Nov. 16, 1874

BOSTON MUSIC SCHOOL.

The Winter Term will begin on Monday, Nov. 17. The plan of instruction offered by this well-known and established institution is of the highest order. It embodies a standard of technical and executive ability that has already secured to the teachers, individually, the most eminent professional rank, and for this important educational facility the public may well exchange congratulations.

Circulars may be obtained on application to R. F. BAKER, Secretary and Treasurer, Marble Block, 27 Eliot Street, Boston.

Church Register.

POST-OFFICE ADDRESSES.

Rev. Jefferson Hascall, Medford, Mass.
Rev. Joseph Williams, 88 Bremen St., East Boston, Mass.
Rev. L. D. Barrows, Atlanta, Ga.

A UNION LOVE-FEAST will be held in Bromfield Street Church, Nov. 30 (Thanksgiving Day), at 10³⁰ A. M. Father Merrill will preside.

Churches desiring aid in a series of revival meetings can secure the services of one or two who have been laboring successfully for fifteen years, by addressing H. PRESCOTT, Newton Centre.

RECEIPTS FOR CHICAGO FUND.

Heretofore acknowledged,	\$18,840
MAINE.	
East Bucksport,	\$2 00
Winterport,	5 00
Belfast,	18 50
East Corinth,	16 50
Houlton,	5 00
Calais,	5 00
Harrington,	3 00
Boothbay,	6 40
Hodgdon's Mills,	8 10
Waterville,	25 00
Scarboro',	13 20
VERMONT.	
Bellows Falls,	14 00
Newport,	10 00
Fairfax,	9 00
Highgate,	16 00
Woodstock,	3 00
Hartland,	5 00
Barton,	2 00
Asbury Centre,	7 50
Hardwick,	20 00
Cabot,	10 00
Isle La Motte,	4 25
Stowe,	2 50
West Fairlee,	50 00
Shelfield,	11 00
Wilmington,	10 00
NEW HAMPSHIRE.	
Methuen,	18 50
Plaistow, Two Friends,	12 00
Rev. S. F. Upham, Herbert W. Wesson to Miss Lottie D.B. Atwood, all of Boston.	2 00
Monticomb',	2 00
Mariboro',	6 50
MASSACHUSETTS.	
Ludlow,	10 00
Ware,	13 50
Sheburne Falls,	8 00
Townsend,	6 00
Ashtabham,	14 20
Barre,	20 00
Oakdale,	10 00
Grace Church, Boston,	97 28
East Longmeadow,	1 00
Webster,	74 63
MISCELLANEOUS.	
Wapping, Conn.,	13 00
Staffordville, Conn.,	11 45
Marston's Mills,	5 00
Barnstable,	14 00
Two Friends,	5 00

Marriages.

In Winthrop Street Church, Boston Highlands, Nov. 14, Rev. S. F. Upham, Herbert W. Wesson to Miss Lottie D.B. Atwood, all of Boston.
At the Mathewson Street Church, Providence, R.I. Nov. 21, by Rev. Edgar F. Clark, Rev. Micah J. Talbot, Presiding Elder of Providence District, to Miss Martha A. Gardiner, of Providence.

EDUCATIONAL.

East Maine Conference Seminary.

Bucksport, Maine.
The Winter Term of ten weeks will begin Monday, Nov. 17.
Tuition, \$4.00 and \$5.00. Board, \$3.25 and 3.50 according to room occupied.
For further particulars send for circulars.
62° MELVIN F. AREY, Principal.

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62° E. COOKE, Principal.

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Circulars containing full information mailed free upon application to
Nov. 2, 71 34 E. TOURJEE, Director.

MAINE WESLEYAN SEMINARY and Female College.

The Winter Term of this institution will commence December 4, and continue thirteen weeks.
Circulars will be sent on application to the President.
H. P. Torrey, L.L.D.
62° R. C. PINGREE, Sec'y of Trustees.

PROVIDENCE CONFERENCE SEMINARY.

EAST GREENWICH, R. I.

REV. DAVID H. ELA, M. A., Principal.

WINTER TERM begins Dec. 4, 1874.
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Translated by ANNIE HARDWOOD.
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SAVING FAITH. Its Rationale. With a Demonstration of its Presence in the Organic Condition of Methodist Church Membership. A Treatise in Two Parts. By ISRAEL CHAMBERLAIN, D. D. 12mo., pp. 202. Price, \$1.25.
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Sept. 14, 121



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